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Rashi on Ezekiel

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Rashi on Ezekiel

Chapter 1

Verse 1

And it came to pass in the thirtieth year. The prophet spoke simply, and did not say who he was, and did not explain to the people what the number was. Therefore, the Holy Spirit interrupted his words in two readings that are close to this, to teach who the prophet was and to teach the people what the number was, as it is said on the fifth of the month, which is the fifth year, etc. These are not the words of the prophet, for he had already said that on the fifth of the month he would stand, and moreover, from the beginning his prophecy said in the Lord himself, and I was in the exile, and I saw visions of God, and so at the end, and I saw, and behold, a stormy wind, etc. And these two readings interrupt his words as if another were speaking about him, as if the word of the Lord were to be spoken to Ezekiel: "And the hand of the Lord was upon him, and I was in the exile." That is,
outside the Land of Israel.
On the river of Kabar. The name of the
river is the visions of God. For he who did not see in the illuminating speculum calls it the visions of God as a kind of dream and not in reality. And all the prophets also saw from a speculum that does not illuminate, except in reality: Our Lord, as it is said, and by the hand of the prophets, Adam (Hosea 12:11)

Verse 2

It is the fifth year of the exile of King Jehoiachin. We have found that the thirty-eighth year from the beginning of the jubilee, the last jubilee began at the beginning of the eighteenth year of Josiah, the year that Hilkiah found the book (2 Kings 22). And we have also learned in the world order that it was the beginning of the jubilee of Josiah, the 31st year. Out of them, 17 have already passed, we have already left 14 years. Jehoiakim, the 11th year, was the twenty-fifth year. And Jehaniah his son did not reign until the third month and was exiled. And the year that Ezekiel prophesied was the fifth year of his exile, so it was the thirtieth year of the jubilee. And we find at the end of his prophecy that he gave a sign for the jubilee, as it is said, And it was in the twenty-fifth year of our exile, in the first year of the year, in the tenth month (Lekmen 2:11). And they said, "The first day of the year is in the tenth month." He said, "This is the year of our jubilee, which is what we call it:

Verse 3

It was the word of God. Our sages said, "It was already, since the Divine Presence does not rest on a prophet outside the land except by resting upon him first in the land." And we learned in the baraita of Mechilita, "Son of Man, Stand on Your Feet" (Lakman 12). It was the beginning of the book, but there is no earlier or later. Some say, "Son of Man, the Point of a Puzzle" (Lakman 17). It was the beginning of the book. And I say that that prophecy was told to him before they were exiled, that it was appropriate to tell him in a land where there is no explicit exile, and it was cut off at the beginning of his sending to them. And Jonathan also translated it this way: "Oh, oh, a proverb, a prophecy from the ancient days of the Lord with Yehezkel bar Buzi, the priest in Ara, Israel, the second time, the first time, the people in the state of Ara, when it was appropriate, and Ezekiel 5:11, and the messenger who was exiled with Jehoiachin, exiled with the king."

The Lord's hand: Every word of the hand mentioned in this book and every word of prophecy is nothing but a language of attack: the prophecy attacks against its will, as a madman goes mad, "Come out of the wilderness."

Verse 4

And behold, a stormy wind came from the north. It is the chariot of the throne of the glory of the Shekhinah, as it is said in the matter: And because it came in wrath to destroy Israel, therefore it appeared as a stormy wind and a cloud.

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It came from the north. It was returning from the land of the Chaldeans, which is in the north, as it is said, "From the north evil will break forth" (Jeremiah 1). Why did it go there in order to conquer the whole world under Nebuchadnezzar, lest they say, "The Babylonians gave their sons into the hands of a base nation, for the Chaldeans were a base nation, as it is said, "This people was not" (Isaiah 23). Thus our rabbis taught in tractate Hagiga: "And it was a blessing to him." The cloud around him from the outside is a hint that Israel would be redeemed from there, like the appearance of electricity. Electricity, an angel whose name was thus, and like the appearance of his hue, saw from the fire. And so our rabbis said of a certain infant who was seeking in the matter of a chariot, and he understood electricity, and fire came out of electricity and consumed him. They also said that the word is compounded by their saying, "What is electricity?" Rabbi Yehuda, "Lives, Fire."

Words in the Matnitah Tana are sometimes felt and sometimes spoken when the word comes out of the mouth of the Holy One, and sometimes spoken when the word does not come out of the mouth of the Holy One, and words like "Lum" praise and glorify the Name. And it is possible that electricity is the name of the eye, which is close to the eye of fire, because he said electricity from the fire and said like the eye of electricity, like the appearance of fire, a house around it from the appearance of his waist and above, and he said in the appearance of the second and from his waist and above, the eye of electricity, like the appearance of a shining light,

And from within it. Of the fire, I saw a kind of electricity visible from within the fire, and it was not known what it was. And the midrash that our rabbis taught about it is not settled on the matter: Fire creatures uttering words.

Verse 5

The image of a man is here. It is surprising that even the image of an ox, a lion, and an eagle is here, and it seems to me that this is the father of all: the prophet killed the chariot with it, and it is the image of the face of our father Jacob.

Verse 6

And four faces to one. This one, the face of a man alone, had four faces, and so did the lion, and the eagle, and the ox, sixteen for the beast, and so did every beast and beast, and four wings for each of the faces, sixty-four wings to the beast, and this is what Jonathan translated from two and fifty and sixty-two.

Verse 7

Straight leg. Legs that are aligned against each other, i.e. straight, without springs or stirrups to bend their legs, since they have neither sitting nor lying down, and they do not need to be: springs, like an animal that has an upper and lower spring in which it bends its legs to lie down: a calf's leg. Round leg, and so Jonathan translated oval legs.

And sparkles. From the radiance of the sun, it is as if sparks come out of them, as it is said in Tractate Yoma: "She made a chandelier of gold, etc. When the sun shines, sparks come out of it, etc.

:Like a mirror: A cursed copper.

Refined and shining and comforting, his companion is roasted in the fire (Leviticus 3).

Verse 8

And the hands of a man were under its wings. As translated, I will strike the fire with a great sword, etc., and so we find in this book, and the cherub stretched out his hand to the fire that was between the cherubim, and he took it and put it on the front of the covering of the linen, and so on, and the cherubim appeared to have the form of a man's hand, etc. (Lakman 10) Human hands touch the fire and give it to the cherub and the cherub to the messenger, so that the coals may cool down immediately to the hand of the cherub: the troubles over Israel: on their four quarters. To the four winds of the world, for they have faces and wings for each wind.

And their faces and their wings were four. As translated, it is equivalent to four.

Verse 9

A woman joins her sister with their wings. The wing of one is spread out next to the wing of the other, this way and that way, until they join and reach each other, and in this way they cover their faces, the wings spread out above the

The face:

They will not turn when they walk. If they want to go in any direction they want, they do not need to turn their faces, for they have faces on every side. Therefore, each one will walk toward his own face, along the side of the face of that direction they want to go.

Verse 10

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Verse 11

And their faces and their wings were separated from above. If I had not seen a large upright point on their faces, I would not have known how to interpret it. But the point taught me to distinguish them from one another and to set up a box with their faces by itself. And so is its interpretation: "And their faces were to them, and their wings were separated above from its face." And they covered them, as if each had two wings joined to each face, and their faces were to each wing, the wing of this living creature was spread out alongside the wing of that living creature, and the wing of the other was alongside the wing of the other, and the faces that were in between were covered with them. And there is another example of this biblical language in this parsha: "And their backs and their height, and they saw a box for them." And behind them stands herself:
Two: cover. And the remaining two wings cover their bodies.

Verse 12

To whomsoever the spirit may be called: The desire to go.

Verse 13

:She walks among the animals. This sight walks among all the animals: And goes to the fire. More than our fire
Barak: Flanders in Bela

Verse 14

And again and again, like the sight of a flash. Our sages interpreted and again and again, like the flame of a furnace that always comes out of the mouth of the furnace and rushes back in, thus taking their heads out from under the firmament that is tilted above them, as is explained in the matter of shrinking from the Shekhina that is above the firmament and rushing to put their heads back in:

Like the appearance of lightning. The Delatnzi "not" Bilaz and the color of fire to them is like the color of fire that comes out of the porcelain that refines the pure gold in it and the fire that comes out from there is colored in colors (T. Y. M. Bezek is the language of scattering as our rabbis interpreted it as the appearance of lightning R. Y. says in the name of R. Simon in the name of R. Levi ben Parta such a Buzek Gifat Bakira, meaning that it scatters Gifat, which is the waste of the first olive tree, which becomes hot quickly and raises a flame and the flame rises and falls and this is the interpretation of the rezva and again and again there is in their words Bezek the language of scattering Bezek Bhu Ofra and Hu Harbi, meaning scatter, and also in the Mishnah Buzkin Salt on the Lamb so that they will not slip and there is a meaning of Bezek like lightning and it is the language of Chafus) According to: Tos. 31

Verse 15

One form on earth. On the floor of the sky for its four faces. Every animal or form has four faces, our sages said: This is Sandalphon, who stands on earth and his head reaches between the animals, but according to the matter we learn that the forms are four.

Verse 16

Like a good stone called Tarshish, a crystal in Belaz.
When the form is fixed within the form two and three, since they go in all directions, their faces must be to the four winds: the form must be rolling to the four winds.

Verse 17

On their four quarters, etc. For the sake of the action of the modes, it was necessary to change them: to say that the modes do not delay them, even though they are capable of this.

Verse 18

And they have a back.
And he raised them up and made them afraid. They are terrified when they see them, and there are those who are afraid and make them afraid in fear.
:'Standing
:And their backs. Ilirsurtsili Bil'az

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Eyes are full around. To see every wind, for they will not turn back in their journey.

Verse 19

Above the earth. Above the floor of the sky and written from the bottom to the top of the sky, meaning that they are lifted up from below to above.

Verse 20

The Spirit: The will of God Almighty

Where is the spirit going? Irgun to them, go to this side, for the spirit of the Holy One, the Holy One, is in the animals and the spirit of the animal
By bike:

Verse 21

The animals: They went.
:They will go. The modes

Verse 22

:The terrible ice. T"Y Glaid Hasin Galia"a Por"t Balaz

Verse 23

Straight: Directed.

Verse 24

Like the sound of many waters. A low voice can be like the sound of a few, like the voice that is expressed in the Scriptures, the voice of the Lord in power: the voice of the Lord breaks cedars (Psalm 29:4)

The sound of the crowd is like the sound of an army. Their songs are as light as a pitcher of water, and their blessings are as light as the singing of the angels from on high.

In their standing, their wings will be relaxed. From the sound of the voice of the VY in their places, their limbs will be fixed from the beginning, Deborah, the speech of a place that comes from above their heads to make the prophets hear his mission, as it concludes and goes: And there was a voice and a finish, and "MA" in their standing, from the talisman for the righteous, who will first talisman

Verse 25

And there was a voice from heaven. For a time I was afraid, and I was afraid, and I heard a voice from heaven

: They spread their wings. From the terror of the bee

Verse 26

Verse 27

:And I saw a kind of electricity. He did not give permission to look at this Bible.
A house for her. In front of her is a mirror of fire.

Verse 28

And I fell on my face. And I prostrated myself.

And I heard a voice speaking. And what was the word?

Chapter 2

Verse 1

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And he said to me, Son of Man, etc. Son of Man calls Ezekiel because he saw the chariot going between the Alia and uses it like angels to say, "There is no one born of woman here except this one" (v. 27, t. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 61, 62, 63, 64, 65, 66, 67, 68, 69, 71, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 100, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 131, 132, 133, 141, 141, 151, 152, 161, 161, 171, 181, 191,

Verse 2

You speak to me. You are the one who speaks to me and it is an honor to write something that speaks upwards that the speaker speaks.
In the Shulchan Ar-Rahman, it is heard as if a person is speaking to his fellow, turning to him face to face, and the speaker speaks (in Hirak): meaning that the Shekhinah speaks by Himself in His glory and that His messengers will hear in the Bar-Paliyan, in the Be'ez.

Verse 3

To the rebellious nations: Two tribes called two nations

Verse 4

And the children: As their father said, they have transgressed against me, and these are the children of the stiff-necked.

Verse 5

And they will hear, and they will not hear: for I know that they
are a rebellious house. They are the people of Cantaor, but I desire that they may know in the time of their calamity that there was a prophet among them who rebuked them, and they did not hear.

Verse 6

:Serbian'. The language of rebellion, that is, of those who refuse, and Donash solved it. The language of thorns and twenty names for them: and thorns. The language of thorns, and likewise a thorn that hurts and a
thorn that hurts (Lakmal 28) and you sit on scorpions. The people you rebuke will torment you and tease you as if you were sitting on scorpions that sting you on all sides.
Scorpions. Eglintyr"sh Bil"z 31 Scorpions literally, and so Jonathan and Bego Amma translated: "Obedihon Daman for Scorpions at Yativ"

Verse 7

Verse 8

Do not be rebellious. Do not be rebellious.
Do not be rebellious. Open your mouth and eat

What I give to you: What is the giving? The scroll of the book.

Verse 9

And behold, etc. There are things that serve as a male and a female tongue, like the sun rising over the earth (Genesis 19:23) and shining on you, you who fear the sun, etc. (Malachi 3:20) to the one camp: and he struck (Genesis 22).

Verse 10

:Front and back. What is the difference between a person who is seen and what is the difference between a person who is seen and a person who is seen in the storm?

: Lamentations. The calamity of the righteous in this world : And the
giving of their reward, which they sang about in the future to come :
And the doom of the wicked in the world to come

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Chapter 3

Verse 1

Verse 2

Verse 3

"And it was eaten, and it was in my mouth, etc." And it was accepted, and it was a proverb, "In my mouth it is like sweet honey."

Verse 4

Verse 5

:Deep tongues. May they have a deep tongue that you do not recognize.
To the house of Israel: For I am sending you to the house of Israel, whose language is like yours.

Verse 6

If not to them to whom I sent you, etc. It is an oath: "As I live, if not they will listen to you, and it is a castrated book."

Verse 7

Verse 8

Verse 9

As a worm. It is a kind of worm that is not seen on the stone and it breaks against it (Hebrews 51:1 Shamir L. A strong rock, and in the Jerusalem translation it is a translation of Tzur, as well as a translation of the Chalamish Tzur (Deuteronomy 8:15) Shamir Tenra and there is a meaning of Shamir, the strong iron, because just as the strong stone is called Shamir: Likewise, iron is called Shamir because of its strength (Hebrews 51:1)

Verse 10

Verse 11

Thus saith the Lord GOD: This prophecy shall not be spoken unto you: Whether they
will hear, or whether they will forbear, thou shalt speak it unto them.

Verse 12

And the spirit carried me away. After he had finished speaking, he commanded the spirit to carry him to the place where the exiles were.

Verse 13

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They kiss, they touch each other, and a song is heard in their bowing, as I say above: And I hear the sound of their wings.

Verse 14

And I will go, Mr. It was hard for me to anger my people.
The hand of the Lord is strong upon me. He has strengthened me and made me strong to lead me in my need.

Verse 15

Tel Aviv: Tel Aviv has a place name.
: From heaven. A person is stunned and speechless.

Verse 16

Verse 17

I have made you a watchman. Why are you silent? Aren't you like a watchman who is posted on the towers to see if troops come to the city and blow the trumpet to warn the people to gather and be strong? So I have made you to warn them: to guard against the calamity that I will not bring upon them.

Verse 18

Verse 19

Verse 20

And I will set a stumbling block before him. When he does his words in modesty and shows himself righteous, I will set a famous transgression before him to reveal his deeds, and when I bring evil upon him, they will not consider me.
And you will not remember his righteousness. Our rabbis explained in Toha about the first ones: the first righteousnesses he did.

Verse 21

Verse 22

Verse 23

And behold, there the glory of God stands. He preceded him to go there with a measure of great humility, which there is no way for flesh and blood to do: the disciple waits for the rabbi, and here the rabbi waits for Ptolemy.

Verse 24

"Quarantine within your home. Show them that they are not worthy of reproof."

Verse 25

Behold, they have set thickets upon you. Woe to you, that you were shut up in your house, as if you were shut up in thickets, and so the Lord has decreed: 'My proverbs against you, as if you were shut up in thistles,' etc.

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Verse 26

Verse 27

And you shall speak to them: When I shall speak to you, I will send you to them:
and you shall say to them, Thus says the Lord God: All the words of my messengers
He who hears will hear. This is not from the messenger, but the Holy Spirit said to the prophet, "You shall tell them, 'My messengers,' and they shall hear. He who hears will hear, and he who stops will stop. For I know that not all will hear, for the house of Meri
What is it?

Chapter 4

Verse 1

White: Tuila in Belaz and some of them are large.

Verse 2

:Dick. Magoniyil Belaz, who throws stones at the city
A mound. He pours dirt and builds it and rams it with sticks and makes a high mound to stand on and look inside the city and shoot half of it.

:Battle. Bastion of Balazs
And put curtains on it. The Lord is the one who makes the tents of his soldiers and dwells in them, to the winds of the city, so that no one may go out or come in. And the interpretation of curtains is that the ministers appointed over the people are a guard.
:To this spirit and that to this spirit

Verse 3

Iron Wall: An example of the wall separating the army from the city.
"It is a sign. Thus shall Jerusalem come under siege."

Verse 4

On your left side. To suffer sorrow and torment for the number of days, according to the number of years in which my spirit has oppressed me, who have provoked me to anger, and you have brought upon them their iniquity, after the calamity which I say I will supposedly about bring upon them is hard in your eyes.

Verse 5

I gave you two of their sins, etc. I made it easy for you to accept the sorrow that I suffered for the number of years that they sinned before you, and you became for them the number of days (Yishna Ahirv, two like years, and so Jonathan translated: And I will give you a single one in the Chovihon 3a)
Three hundred and ninety days. Our two worldly orders teach that Israel sinned for three hundred and ninety years from the time they entered the land until the ten tribes were exiled from it, and you find that two hundred and four and a third of them were separated from the reign of Jeroboam until the exile of Hoshea son of Elah, and during the days of the judges, eleven years, and the rest
Tribes Y These are the years that I found in the answers of Rabbi Yosef Resh of Tivta who sinned from the days of Joshua until Sennacherib exiled Samaria. It is important in the days of the judges. Eight years at the hand of Cushan, eighteen at the hand of Eglon, twenty at the hand of Sisera, seven at the hand of Midian, eighteen at the hand of the children of Ammon, forty at the hand of the Philistines. It is eleven from Micah until the ark was captured in the days of Eli, forty. It is important in Jeroboam the son of Nebat, twenty-two at Baasha, twenty-four at Elah, his second son, Omri, twelve, Ahab, twenty-two at Ahaziah, his second son, Jehor, Nadav, his brother, twelve, Jehu, twenty-eight, Jehoahaz, sixteen, Jehoash, sixteen, Jeroboam the son of forty. It is nine years, nine in Hoshea, Samaria was captured, and not thirty-one. And the last year of Hoshea is not included in the number according to the year of the year.

Y And Menachem ben Gadi

The account of the kingdom of Hoshea was only eight years, so it is 27 years and 30 years that the kings of Judah sinned after the exile of Sennacherib until this section was said to Ezekiel. They are explained below, and I did not need to explain them (see 3a).

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Verse 6

The sin of the house of Judah is forty days. It teaches that the house of Judah sinned from the exile of the ten tribes until the destruction of Jerusalem in the 22nd year of Manasseh, which is written in it, according to all that Ahab did (Malachi 2:21). And Ahab king of Assyria, twenty-two and two, and two, and one, and two

Fifty-six years of Shmita and eight years of Jubilee are sixty-four and thirty-six years.
There are five years of Shematha, the seventh year of Shematha, and the last Jubilee year was considered a sin for them, because they were exiled from it, and it was seventy years of Shematha, which was not a Sabbath, and Israel was exiled for eight years In their sin to observe it, then she would enjoy her Sabbaths (Leviticus 26:34). And it is written at the end of Chronicles to fulfill the word of the Lord by the mouth of Jeremiah, until the land enjoyed its Sabbaths, all the days of Shematha, she kept her Sabbaths: to complete seventy years.
Your left side. To Samaria. Your right side. To Judah, according to Judah in the south of the Land of Israel, as far as the sea, and your older sister Samaria, who sits on your left (Lukman 15:16). And even in the Book of Joshua it says: The strait of the tribe of Judah, the entire southern strait.

Verse 7

And to the siege of Jerusalem. Which are set against the white wall, thou shalt set thy face: when thou liest upon thy left side, the white wall shall be before thee, and likewise when thou liest upon thy right side.
And your arm shall be exposed before you, as a man that fighteth. It is a sign to Nebuchadnezzar that fighteth with it.
:Exposed. Like a postcard.

Verse 8

I have laid heavy burdens upon you. My decree shall be severe upon you, as if you were bound in heavy burdens, that you may not turn from one side to
the other until the days of your affliction are fulfilled. How many days have I decreed for you?

Verse 9

Wheat, barley, etc., and millet, and so on. The famine that will be upon them in the days of the siege, and they will eat mixed bread and in abomination.

Verse 10

"By weight. A sign for the people of the siege who fear hunger and eat by weight and drink by measure."

Verse 11

From time to time: From day to day in this measure you shall drink a sixth of a hin.

Verse 12

And you shall eat a cake of barley. The making of a 'vile' one is like the making of barley, and the making of a cake is not beautiful.
:Teeth
Because of the departure of man, you will anchor. You will sail in their coals that dry and burn.

Verse 13

: Unclean. L. disgusting

Verse 14

:Aha. Sighing tongue
My soul is not unclean. I have not meditated by day, nor come to impurity by night: I have not eaten carrion
or prey. Dangerous meat that resembles carrion and prey

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Pigol meat. An animal that is wise and cannot be called a real carrion and prey, if so,
Her Majesty:

Verse 15

:Safai. Dung

Verse 16

:Mata Lehem. Mishan Lehem Piza Dipan Belaz :And with worry. We
worry lest the bread run out of them :Worry. Ainsha Belaz And in
our tongues, Trauer Belaz

Verse 17

They were worried and worried that they would be short of bread and water during the siege, and they were worried that it would be destroyed.

Chapter 5

Verse 1

:A sharp sword. A sign of the sword of Nebuchadnezzar
The razor of the shavers. The Greek language is Y.A. Parakemzir of Bela and Menachem Heber's razor: 'The razor of the shavers and
has no resemblance to the razor of the shavers.'

Verse 2

Within the city. Which imitated the whitewash at the end of the days of need is a sign that they were consumed by a third of the
famine within it, which was like fire, as it is said: Our skin is like an oven, we are scorched by the famine. (Lamentation)

: Strike her with the sword.
"A sign to those who flee from the city that the Chaldeans will seize them and kill them: Around Jerusalem."

And the third returned to the wind. A sign for the exiles to go to Egypt and Johanan ben Korah and his group and there: "A sword will follow
it" that Nebuchadnezzar went and destroyed Egypt and there they were killed

Verse 3

And thou hast covered them with thy wings: These are the days when they shall be carried away captive to Babylon, and shall live.

Verse 4

And from them you will take more. From those when a little
And you burned them with fire. A sign to Ahab the son of Koliada and Zedekiah the son of Mahseiah, which the king of Babylon spoke.
From which will come fire. From these hints that I hint to you, calamity will come forth for the entire house of Israel.

Verse 5

Among the nations I have set. In the middle of the world

Verse 6

And you changed my judgment. And you changed my judgment.
From the Gentiles. As it is written in the Mishnah, "And Manasseh seduced Judah and the inhabitants of Jerusalem to do evil like the
Gentiles whom the Lord destroyed before the children of Israel" (Dt 2:33). There are those who interpret that the Gentiles did not
accept His Torah, and they accepted it and transgressed against it.

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Verse 7

Because of your wickedness. Because you have invited yourselves to be scattered among
the nations, your wickedness. And King Manan gave them a language that was like the language of the nations (Psalms 44) and like
the laws of the
nations around you, which you have not done. They have not changed their gods, and they are not gods, and you have changed my
glory to no avail, and our masters have interpreted it as corrected in those things, which you have not done: as corrupted in those things,
which you have done.

Verse 8

Me too. You betrayed me and I betrayed you.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And my wrath shall be appeased. When I take vengeance on them, my wrath shall be appeased, and my spirit shall not vex me.
And I will be comforted. And I will be comforted for the sorrow wherewith ye have sorrowed me.

Verse 14

:And to make matters worse. Destroyer of Bela'z

Verse 15

:And a disgrace.
Morality: Suffering
:And why? Wonder.

Verse 16

And I will add famine upon you. It is the famine of the penny that is taken from the pocket, thus I have
heard: a bread basket. a bread basket.

Chapter 6

Verse 1

Verse 2

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Verse 3

: And the hills. The language of the plains:
And the valleys. The language of the valleys

Verse 4

Your sundries. A kind of pattern for the Akko photographers who work on the roofs for bread.

Verse 5

Verse 6

And they shall be guilty. They shall be strangers in their guilt.

Verse 7

Verse 8

Verse 9

And your fugitives remember me. My grace and my mercy, with which I had compassion on them when they were crooked before me.
In their country:
Whose heart I broke, who was a whore. Whose heart I yielded to them, even though their heart was a whore and turned away from me: I would ask them through my prophets to return to me, and I would do good to them, and not to be angry with them. Menachem, his companion, saw traitors, and I quarreled with them (Ibid. 119) because they did not listen to me, and they
quarreled with themselves because they did not listen to me, and they wept and groaned, and they groaned and groaned and groaned, and they groaned and groaned and groaned and

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Chapter 7

Verse 1

Verse 2

The end has come. I have said, "You will be destroyed in the land, and you will be destroyed, etc. I testify against you today that you will surely perish" (Deuteronomy 4:25). And you will be destroyed in the land of the living, and they will dwell in it for four hundred and thirty years from the time they entered it until the house was built, and the house stood for twenty years.

Verse 3

Verse 4

Verse 5

One evil is evil. A complete and special evil above all evils, and it is the destruction of the house. Here it comes. Its taste in the aleph is a verb.

Verse 6

Verse 7

The siren came. Its taste was above in the house and it was the language of action. The siren came as it came and set: from the light of dawn and the glory came.

And not the echo of the mountains. And not the echo of the tongue of the cry of the proclamation to arise and flee to the tops of the mountains like the shout of the Lord, I will answer you (Isaiah 17) and answer you with a shout (Jeremiah 21) The sound of a voice: carrying a load of grapes to the winepress and carrying the sheaf

Verse 8

:Close up. Soon.

Verse 9

Verse 10

Here comes the day. Here comes the day.
Here comes the evil.
The siren went off. The dawn of the evil day rose.
The staff has sprung up. To strike you:
The flower of malice. The wicked Nebuchadnezzar has been revealed.

Verse 11

The wrath that is in your hand has risen up against you, the wicked generation, to destroy you, not from them.
Thus said the Holy One, the Destroyer: You do not need to leave a soul of the wicked of Israel, for no good will come out of them, nor from their children, nor from their number.

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And there is no one among them who follows his desires and sets his heart on God, as the whole house of Israel follows the Lord (1 Samuel 6). And the language is Aramaic, and it is the same as the language of the 30th century. Desire, longing, and mourning are combined to form the language of lamentation, and so the whole house of Israel interprets the language of lamentation, and there is only one foundation in the text:

Verse 12

And the seller should not grieve. Although the seller's path is destined to be sad, do not be sad because your end is to be revealed.

Verse 13

For the seller will not return to the seller. When he is exiled in exile, he will not return and see the field he sold again. And why will he mourn? And while they
are still alive, they will not return to their place all the days of their lives, but a vision to all who
are numbered, etc. A lion will come and gather all their wealth for the sake of the Lord, and they will not gather.

And each one lived in his own iniquity. Each one of them lived and his soul was stuck in his own iniquity.
They will not be strengthened. They will not strengthen their hearts against their evil inclination to return to their Torah.

Verse 14

They are stuck in a rut. When the crisis comes upon them, they prepare themselves for war and do not go out to fight.

Verse 15

Verse 16

Like the doves of the valleys. The way of the doves to gather in the valleys and flock there, and they flock to the mountains where they flee: each one flees there for his own sin, like the doves of the valleys, which are all flocks.

Verse 17

:Drink water. Sweating horror

Verse 18

Verse 19

:Lenda will have it. They will have it.

Verse 20

And the eagles are his witnesses. Of the Blessed One, whose name is Gaon, they are called the Temple of Gaon Oz, as we say (Lakman 24): Behold, I desecrate the temples of Gaon Oz, they are idols of abominations, and they have made therein:

Verse 21

Verse 22

You are my north. You are the place I was north there between them.

Verse 23

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The chain of command is: The chain of command is that they will go into exile, forbidden by ties.
Bloody trial: Those who must be killed

Verse 24

:Riches of the nations. Riches who are in the land of Egypt and
cruel: and they inherited. And they settled for others.
Their temples: The houses of the temple of the high places that were intended there for the house of their time.

Verse 25

Be careful: Come. As (Isaiah 38:12) I have been careful as a weaver, my tongue is cut off.

Verse 26

:Yahweh upon Yahweh. Event upon event, event after event, and comforting his companion, a broken tongue, and
the Torah will perish from the priest. Those accustomed to the teaching, as it is said, and the Torah will seek from his mouth
(Malachi 2:7).

Chapter 8

Verse 1

In the sixth year: to exile Jericho.

Verse 2

:From the appearance of his waist, etc. It is forbidden to look at this verse.

Verse 3

In the main tsitzit: In the main gate of the Plutsiyil Balaz
"In the visions of God. See me as if carrying me and bringing me to Jerusalem."
The inner gate facing north. The gate of the auxiliaries, which is internal to the Temple Mount and had gates for all
Her spirits:
The symbol of jealousy. The form of jealousy is jealous and teases God, the Holy One, who gave it a name to be jealous of God, to irritate
Him: and so is the image of Deknaata Demargazin

Verse 4

Verse 5

Lift up your eyes, please, towards the north. For at the entrance of the northern gate of the outer

North of the altar gate. On the Temple Mount north of that northern gate of help, and I say that it was
The same gate is directed towards the altar.
When a person comes to enter the help, he comes from there, in the coming of the Entreya, in the Belz.

Verse 6

:To keep away from my temples. So that I may keep away from my temples

Verse 7

: To the entrance of the courtyard. The sacrificer opened that gate himself: One
hole in the wall. The wall of help

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Verse 8

Dig in the wall. And widen the hole: And behold,
there was an opening. Through the hole I saw the opening of a chamber.

Verse 9

Verse 10

:Shakts. Made to be scorned Akko: Erased.
Engraved on the wall

Verse 11

And Ezaniah the son of Shaphan was important and learned in his generation, therefore he was careful about it and the
cloud of incense was poured out. The cloud of incense is poured out, and the tongue

Verse 12

In the rooms of the sanctuary: a threshold with a marble floor, and a niche as a pillar (Exodus 32).

Verse 13

Verse 14

To the entrance of the gate of the house of the Lord. Within the space of the sanctuary to the entrance of the sanctuary which is on the north, Mr.
Shani said: There were two gates in the house of the caliphs, one on the north and one on the south.
Weeping Tammuz. Figure A. Who warmed him from before, and Ofer's eyes were closed from the heat of the inference, and it
seemed as if she was crying and saying, "Come near." He asks.
Tammuz: The tongue of the conclusion is like a breastplate for the Mesiah (Daniel 4:19) and Athens is even more (ibid.): Weeping for Tammuz.
Paishnat Florir Lal Kalpitz Belaz

Verse 15

Verse 16

And he brought me into the inner court of the house of the Lord. It is the help because the Temple Mount is called the outer court, and until
now he had been standing within it, except that he entered at the northern hour and was shown the house of the governor.
They led the Tammuz form to the east in front of the temple and the altar and returned.
And their faces were toward the east, etc. From the meaning of what is said, "And their faces were toward the east," I know that their backs
were toward the temple, but it says that their backs were exposed, that they would open themselves and face downwards.
They bow down. In two syllables it is used as a language of destruction and a language of bowing down. Thus in Yerushalmi it is "they who destroy
the temple" and "they who bow down to the fire" and so on. And they do not bow down and bow down, and Nehemiah his companion: "The
language of the living is like the language of the living, and we will pass over" (Isaiah 51).

Verse 17

The house of Judah is at ease. The rest of the offenses that are in their hands are small and easy for them.
They commit abominations. If they would cease from committing all the abominations that they have committed in my house here,
For they have filled the land with violence. And this iniquity is light in their eyes, and they return to provoke me to anger in the midst of my
house with these abominations.

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And behold, they send the Zimora to their nose. And behold, they send to their nostrils the bad smell of this Zimora that they sing in the wind that comes out of the mouth of a ring, meaning that their shame will return to their faces, and their mouth will be comforted. And behold, they send the Zimora to their nose is a matter of reproach and disgrace, and the interpretation is likened to the smell of their incense: and the anger of their sacrifices and the fragrances of the work of reproach, piercings, and behind them to the temple of the Lord, who commands the matter.

Chapter 9

Verse 1

Bring the city's commanders near. Bring the commanders I have appointed to destroy the city.

Verse 2

Six people: Our rabbis interpret in Tractate Shabbat the anger and wrath that destroys, the destruction that consumes. He will break everything as if he had shattered your altars (Psalm 137:9).
The scribe's pen. Pinkas are tablets covered with wax and inscribed with a pen.
At the bronze altar: It is an altar of stones that Solomon made under the bronze altar that Moses made in the wilderness.

Verse 3

Above the cherub. Above the mercy seat, where the Divine Presence had been stationed until now, and began to depart and go out little by little, ten journeys. And this is the first journey (see Amos 9:1-1, Rashi and 3:1-3, Joshua 5): From the cherub to the threshold of the Holy of Holies.

Verse 4

And you have written a letter. And you have written a letter.

On the foreheads of the righteous people: to be a sign that the corrupters will not harm them.

Verse 5

And to these he said in my ear. To the six terrorists.

Verse 6

And from my temples you shall begin. From the one who stands before my temples, and our masters said, "Do not say, 'From my temples,' but rather, 'From my sanctuaries.' From those that are sanctified to me, they are those who have enshrined the laws in which you were forbidden from harming them. He returned and commanded to destroy them, according to what the law before him said. What made these different from those? They did not find any merit in them." In Tractate Shabbat:

Verse 7

Verse 8

And I remained. And I remained.

Verse 9

:Full below. Forfeited debt

Chapter 10

Verse 1

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On the head of the cherubim. On the head of the four animals of the chariot, and in this parasha he returned to calling them cherubim, because the face of the ox was turned before the face of a cherub, as it is written in this parasha, and our rabbis said, "Have mercy on me," and they turned into a cherub. The Master of the universe said before him, "There is no slanderer, but an advocate."

Verse 2

Between the wheels. Every place between the wheels is called "and said" and "and said" is nothing but to seek. The Blessed One said to Gabriel, and he asked the cherub to give them to him so that the coals would cool and the decree would be lightened. And so it is clear in the matter: "And he carried and gave to the hands of the cloth garment."

And he threw them on the city. He did not throw them away immediately, and despite receiving them as a garment, he did not throw them away until six years after his receipt, when the coals in his hand became dull every six years. And you will know that this prophecy is in the sixth year. It was said: And the city was destroyed in the eleventh year.

Verse 3

To the right of the house. In the south:
The inner courtyard: is the help

Verse 4

On the threshold of the house: It is the same removal mentioned above.

Verse 5

Until the outer courtyard. The Temple Mount can be reached because the voice is as low as the voice of El Shaddai in his speech: but when something reaches the outer courtyard, it stops.

Verse 6

Verse 7

Verse 8

Verse 9

And here are four ways. Since one of the faces has changed, it was necessary to go back and change the whole act of the animals here as before: so that you would not say that it is a different chariot.

Verse 10

Verse 11

Verse 12

And their hands. Of bicycles they are the hole that the vehicle rolls in, which is read in the Bible: "And their foundation and its slopes"
:To the four 'bikes'. To the four bikes of the animals

Verse 13

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The wheel calls to them in my ears. I heard the angel calling the wheel.
The wheel is called: The wheel is called. They are called the wheel.

Verse 14

The face of the one: the face of the cherub. It was the face of the bull that turned into a cabbage.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

:Open the gate of the house of the Lord. Open the temple.
The Ancient One: In the East. And this was the second journey of removal from the threshold of the Holy of Holies for help.

Verse 20

It is the animal. Since I saw in this chariot all the action of the first chariot, I say it is the one that
I have already seen the river.
And I knew that the face of the ox was turned before the cherub, and it had two faces of a man: a small face of a child, and a large face of a man.

Chapter 11

Verse 1

And behold, at the entrance of the gate, etc. These are the ones who said above, "Their backs are to the temple of the Lord," but he did not interpret it there.
Who were they and here he explained the names of two of them?

Verse 2

Verse 3

Those who say: Not soon. The words of the prophets will come upon us,
daughters of houses. They will not feel anything except daughters of houses and Sabbath among them, for we will not be revealed from this city.
:Until our death
She is the pot and we are the meat. Just as the meat does not come out of the pot until it is finished cooking, so we will not come out.
From now until we die:

Verse 4

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Verse 5

Yes, you said it. I knew that you said that Jerusalem is the pot and you are the meat. And I tell you that for the dead you gave it to the pot, it is finished in it, but for you it will not be a pot to absorb you until
A day of death, for I will bring you out of it.
And the heights of your spirit. Whatever comes to your mind, please tell me.

Verse 6

Verse 7

He brought out. As if to cast out, and in vain have they built houses, for the fathers and the sons shall go into exile, and there shall be no heir. The houses:

Verse 8

You will fear the sword. When you turned to the king of Egypt for help, as it was said in Zedekiah, and he rebelled against him, sending his angels to Egypt (Lukman, John).

Verse 9

Verse 10

On the border of Israel. At the end of the border, and it is Riblah, the land of Hamath, which is Antioch, where Zedekiah was judged by the hand of Nebuchadnezzar, as it is said in the book of Kings (2 Kings 25), where he slaughtered his sons, where he gouged out his eyes, and it is the end of the border, as it is said in the spies and in several places until you come to Hamath (Numbers 13).

Verse 11

You will not have a pot. The watch will live until they are finished cooking.
And you will be for meat in the midst of it. You will be cut in the midst of it and broken in the midst of it, like meat in a pot and in a caldron. I will judge you at the border of Israel. And you will not die in the midst of it.

Verse 12

Verse 13

Verse 14

Verse 15

Your brother is your brother. The exile of Samaria and the exile of
Jokneam: and all the house of Israel. Who went into
exile, which they were told. Of whom the inhabitants of Jerusalem said, "Do not go into exile with Jokneam," over whom Nebuchadnezzar made Zedekiah king, and now they also mock their brethren who were exiled, and say of them, "Far be it from the Lord."

Verse 16

: To the temple a little. To the houses of the synagogue of the day, let us understand the name of the house of the temple.

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Verse 17

Verse 18

Verse 19

: A heart of flesh. A heart that is soft and easy to submit to.

Verse 20

Verse 21

And to the heart of their abominations, etc. And those whose heart goes to the heart of abominations and abominations, who remain in Jerusalem, who are not exiled and who err in the land of Acre and in their abominations
I have given them a way at their head: that I may bring a sword upon them, and that they may go into exile.

Verse 22

And the cherubim carried him. When he had finished speaking to me, he departed.

Verse 23

On the mountain that faces the city. It is the Mount of Olives, which is to the east of the city, and this is the third journey.

Verse 24

In the Spirit of God: It seems to me as if he were now bringing me back from Jerusalem to Babylon.

Chapter 12

Verse 1

Verse 2

Verse 3

Exile vessel. A vessel for drinking and a small kneading bowl in which to knead, a sign was made to the House of Israel that in Jerusalem they would do so and not have to knead dough in a mortar on the ground and the pebbles would enter inside it and they would not listen to it and were forced to do so, and it is written in the Book of Lamentations and it was crushed with a second pebble (Lamentations 3:17) in the Midrash Lamentations
and exiled for a day. From day to day, two or three days, it is customary for yourself as a person preparing his steps for exile, so that the sons of exile will see and ask what you are doing, and you will tell them that it is a sign for Zedekiah and his people, and they will send their messengers to them and inform their brothers and relatives who are there, as much as they hear from you, and so all their days in the Bible, the language of daily life is a thing that is customary for many days, thus I have heard: from the name of Rabbi Menahem and the truth of his words
:Maybe they will see. Lest they understand Afertsbront Belaz
For they are a rebellious house. Therefore it is still

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Verse 4

:Kamota'i. Koma Ishva'sh Bil'az

Verse 5

Dig yourself into the wall. A sign for Zedekiah that he came out through the underground cave because he was afraid to come out in public.
From the Chaldeans:

Verse 6

:Take out your axe. When it gets dark, take out your tools.

Verse 7

I took out a tool as a daily exile tool. Every day I would show them that I was repairing a tool for myself: exile.

Verse 8

Verse 9

Verse 10

The president of this burden: I see this burden as a prophecy against King Zedekiah.

Verse 11

Verse 12

He will cover his face. Because of the rumor that he is fleeing the city at night.

Verse 13

And I spread my net over him. He had a cave from his house to the plains of Jericho, and he went out through the cave. What did the Blessed One do? He brought a deer before a force like David, and it went before them on the roof of the cave, and they pursued him. And when Zedekiah came out of the cave in the plains of Jericho, they saw him coming out and seized him.
And he will not see it. For in the land of Hamath he spoke judgments to him and blinded his eyes, and later: "They brought to Babylon some of them." In the Book of Kings (2 Kings 25 and Jeremiah 33).

Verse 14

And all his wings: and his servants, and Menahem, he loosened the tongue of his wings.
A place for every spirit. Effendi Belaz is Yohanan ben Korah and the soldiers who were exiled to Egypt, and there: "You were seized by the sword of Nebuchadnezzar when he destroyed Egypt."

Verse 15

Verse 16

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That they may recount all their abominations. And they shall say in our iniquities, We have done this and that: And I will declare that it is not in vain that we have done these things.

Verse 17

Verse 18

Verse 19

:from fullness. from wealth

All who dwell in it are in a state of confusion. Its inhabitants are in a state of confusion.

Verse 20

:The blowing. Li"sh Ashiyyash Bil"z

Verse 21

Verse 22

What is this parable? Why do you always use this parable in your mouth?
The days will be prolonged. And the calamity will not come, and in the meantime the evil vision that the prophets foretell for us will perish, and it will be forgotten and settled.

Verse 23

Proverbs: Proverbs 30

Verse 24

For there will be no more false visions. No more will the false prophets promise you peace in falsehood: for I will soon precede the words of the true prophets to come: a charm of smoothness. Devanil"a Bil"z a charm of
smoothness

Verse 25

Continued: Sha'ar Alongiya Balaz

Verse 26

Verse 27

:For many days. The prophecy will not be fulfilled except for a long time.

Chapter 13

Verse 1

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Verse 2

Verse 3

The Villains. The Fools
Their spirit: Like their will.

Verse 4

Like foxes with swords. When a man comes upon the breach of the ruin, the fox flees by another breach and does not stand in the breach to fight.

Verse 5

You did not climb the gaps. You did not do good deeds that could prevent evil from coming.

Verse 6

:They foresaw. The language
of prophecy and began to fulfill a thing. And how do they think to fulfill their words, the language of expectation and expectation: Balak, 30 after 30 the gift

Verse 7

Verse 8

Verse 9

Verse 10

And he builds a barrier. And behold, my people are like building a barrier, and the prophets are plastering it with a thin layer of soil, which is like lime and does not hold up before the rains.
:Tel. Automanz Belaz and Blashteniyya Belaz

Verse 11

And I will give you crystal
stones. And I say great hailstones, because they shine like crystal stones.
And (Hail) He likens them to a crystal, which is a good stone, as is said in Ramoth and Crystal (Isa.
(28:18) And our rabbis said to Gavish that they stood in the air on the back of a man, and this is Moses our Lord, as it is said: And no rain fell on the earth (Exodus 9:33) Those who began to descend did not reach the earth: they fell. On the wall

Verse 12

Where is the plaster? So when evil comes, he will say to you, "Where is the peace you promised?"

Verse 13

Verse 14

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The wall: It is Jerusalem.

Verse 15

Verse 16

Verse 17

Verse 18

Woe to the quilters. The Kutrash of Belaz were like small quilts that they would sew and hang on the heads of those who asked them, and they would cast false spells on them with those quilts. And for those who wanted them, they would say good magic, and for those who wanted them, they would say bad magic.
Noble: Aishil Balaz
My nobles: Like the nobles of my hands and like the priests of my heart (Hosea 11)
and the makers of the branches. They are also on the heads of people to bewitch with them and I did not know what they are from what is said and I tore them I say that they are of a garment and Jonathan translated the priests' cloth and also translated the priests' cloth:
The sabbaths. Like the sabbaths (1 Samuel 2:36) to the sabbaths of

The souls will be hunted, etc. She is astonished.
And souls will live forever. Like you, Athena takes a reward for this and makes a living from it.

Verse 19

In barley loaves. As a man measures water with his measure (Isaiah 40:12) Evangelion: In tongue after tongue measure: In my loaves of bread. Ianfitza: In tongue that ye
take for your wages
To kill souls that will not die. That is, to say about souls that will not die, these will die: but about those that will not live, they will live,
because your sorceries are false and my people accept your false sorceries.

Verse 20

To flourish. To be flourished by you to hell.
"And I will send the souls. And I will bring them out of the midst of the sea, and
: You are souls. You are people. Souls flourish.

Verse 21

Verse 22

"Because you strike the heart of a righteous man with lies. When you cast evil spells on him, he is sad and his heart is grieved."

Chapter 14

Verse 1

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And people came to me. All with one heart against evil. For this reason it is said, "He will come," and a Midrash Agada says about the name: "The Holy One, the Exalted, revealed to the prophet, 'Behold, so-and-so and so-and-so will come to you.'"

Verse 2

Verse 3

:They lifted their hearts to their hearts. Their hearts to their hearts to work
Let us be present before their faces. Let them always be a people for fear and for God: The
address will be addressed. Be warned that I will address them and answer their words. Many wonders are taking place.

Verse 4

I answered him. Shwesh Rapundotz Bil'az, even though he came before me with most of his pills, yes, T.I.

Verse 5

:For the sake of the House of Israel, etc. As opposed to the kinship of the House of Israel to give atonement in the wilderness.
His brother: A Nazirite. Like a Nazirite of his brother (Genesis 44) Purin"t Ashib"tz Bil"z

Verse 6

:Return. From your ways.
And return your hearts.
:Over your idols. Which you have taken up into your hearts: :Turn
your faces. Which you have put the stumbling block of your iniquities before their face

Verse 7

He answered him: I will ask him in Mimri.

Verse 8

And I will turn my face to that man. After that, if he does not listen to the words of the prophet, I will turn
my face to him.
And the Lord said, Yehudah. Translation of Yonatan and Ashciniah.

Verse 9

And the prophet, because it is beautiful, speaks a word that is not true.
I opened a door for him to some kind of temptation, and hence it should be said, "Come, let us open a door for him."

Verse 10

As the sin of the one who demands, as the sin of the prophet. As the debt I have come to the millet, and not to the millet, as the debt of the prophet who called, be it.

Verse 11

Verse 12

Verse 13

Bread stand: Bread support

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Verse 14

Noah, Daniel, and Job. According to these three, they saw three worlds. Noah saw the world built, destroyed, and rebuilt, and Daniel saw the Temple or himself. First, he ruled over all the rulers. Finally, he was thrown into the lions' den and returned to his greatness. Likewise, Job saw himself inhabited, destroyed, and inhabited. Therefore, they brought an example to the generation of Yahkniha, who saw the house in its construction and destruction and a second construction. And so the Holy One, blessed be He, said to them, "I will show you great affection, Yahkniha and its exile. If any of the lands of the Gentiles sin against Me, and I decree upon them one of these four judgments: famine, or evil beast, or sword, or something else."

As this parsha is arranged one after the other, and these three righteous men within it will not save even one son or fourteen in Jerusalem, and I will leave you some of your children who are there, and even though you are not a daughter and I am a father, among them, and not that they deserve to be saved, but to comfort you when they are revealed to you and you see their evil deeds and you will be comforted for the evil that I have brought upon them, because you will see that they were not able to bear them any longer, (for this is the language of the Rabbi, and we see that the course of the entire arrangement of this parsha is such that this language cannot be settled and it seems that it is not In this book, one of the four judgments is missing from that time until then, 61:100 to 8:31: "The land that has sinned against me, etc., and these three men were in it, Noah, Daniel, and Job. Since these three men were saved by the Holy One, the Holy One, from three (of the four) judgments, the Scripture mentions these three: Noah escaped from three of them from a bad animal. Where do you say that when he entered the ark, all the animals sought to enter, but the Holy One, the Holy One, did not grant it, as it is written, and the Lord closed it against him (Ibid. 7) and he closed it except from animals. 41:1 And he closed the mouth of a lion, and he did not hurt me (Daniel 7) A lion came to enter, and his teeth were sharp; a bear came to enter, and his feet were trembling. 22:11-12 In the Book of Genesis, from the famine, where does it say, from the ground that I cursed? Go out and study in the Book of Genesis in the place where it counts ten famines that came upon the world, and you will find that in the days of Noah there was one of them, and he brings evidence from the ground that I cursed, from the sword this. The flood, and more, those of his generation sought to mate with him and would say, "We will not let him enter, but we have saved him." The Holy One, the Holy One, said, "I will not let him enter except for half the day, and I will be silent." On this very day, Noah came (Isa. 7) at the close of Daniel's day, when Nebuchadnezzar entered the temple in the days of Jehoiakim, and killed Jehoiakim, and left Daniel and exiled Daniel, the exile of Solomon. Because they found him full of the spirit of wisdom, from the famine, for until Jerusalem was conquered in the days of Jehoiakim, Nebuchadnezzar besieged it for three years, as it is said, "And the famine was great in the city" (2 Kings 5) and also (Jeremiah 52:6), "And the famine was severe, from the beasts, from which one, and closed the mouths of the lions" (Daniel 7) and did not harm us. Likewise, you find Job who escaped from the three of them from the famine, from which one, according to the words of Job, in the days of Jacob, it was found that there was famine in his days, from the beasts, from which one, as it is written, "And his cattle broke out in the land, the wall of the world broke out," The sword: Where will it pierce my kidneys and not spare?

And these three men were among them: Noah, Daniel, and Job. They will deliver their souls through their righteousness. Why were sons and daughters not mentioned in the famine, since it was not said whether sons or daughters would be saved, as was mentioned in the last two judgments? An example of Daniel, who is one of them, and he was from the generation of Jeconiah, and neither sons nor daughters escaped with him. Isaiah prophesied about him (NIV): Thus says the Lord: To the eunuchs who keep my Sabbaths

Verse 15

:If he lives. If he lives

Verse 16

Verse 17

Sword: Troops for war

Verse 18

Verse 19

Verse 20

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Verse 21

Although. The language is light and matter-of-fact and so it is throughout the Bible, such as, "Behold, we are here in Judah, fearing" (1 Samuel 23:3) and "Even if we go to Keilah" and so in this parasha (Ezekiel 15:5) here: "Since he is innocent, he will not be used for work, although the fire has consumed him, etc."
:Shefti. Mishgoshtish"sh Bilaz

Verse 22

Remaining: Airtermais in Belaz
:Those who find them in captivity and bring them
here :Their deeds. Their deeds

Chapter 15

Verse 1

Verse 2

What will become of the vine tree from all trees? What will be its end from all other trees?
The bunch that was among the trees of the forest. I am not talking about the vine of the vineyards that bears fruit, but about the bunches of the vine that grew in the forests.

Verse 3

:It will be taken from him, etc.: It is not worthy of this: Any
tool. No tool

Verse 4

Here is what was given to the fire to eat. Rabbi Balazs: Here is what I asked you about the innocent, and it is not worthy of anything. Now I will add to the question: Here is what if we put a piece of it in the fire and the fire consumed both ends: the circumference until it burned inside.

He snorted. He remained from the fire in the Hebrew Bible, and his tongue snorted, and his body was burned (Job 30:30). And there was a man named Ishtar, who said to Balazs, "And his anger was kindled against me" (Isa. 19). His friend Menachem, with his body, was still successful in his work.

Verse 5

Although the language of 1 Samuel 23 is the same as in the entire Bible, such as, "Behold, we are here in Judah, and we are afraid." And even: "If we go to Keilah" (1 Samuel 23)

Verse 6

Yes, I gave. The fire devoured Jerusalem's two corners. When Jehoiakim was exiled, he exiled with him from the royal seed and from the Perathites, as it is said in Daniel, after him Jeconiah his son was exiled, and the carpenter and the carpenter, and Zedekiah, who remained in it, snorted in it. He had already decreed against him, fill your hands with burning coals and throw them over the city (above 10).

Verse 7

They came out of the fire. They spoke the words of the Lord, and they passed through the fire, and they became like fire.
:Yes, I have a cold.

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Chapter 16

Verse 1

Verse 2

:Notice: Fishboy Belaz

Verse 3

Your slaves. Like your descendants and Nehemiah, their descendants are in the language of their descendants (Genesis 49:5), each from his own (2 Kings 12:6), except for his own (Deuteronomy 18:8). All of them are in the language of their descendants.

Your father and mother: Abraham and Sarah took their greatness from there, and the sons of Heth gave her a burial place.

Verse 4

On your birthday, Pushniah Belaz, when I chose you in Egypt, you were without any correction, and according to him, it was like birth, and he mentioned birth corrections here.
:Branch. Like a fern to a
mossy. To polish the dry rock. Its translation is Shaiaut Kefa Apeltzmant Balaz and Menachem Heber to a mossy tongue.

:Not the salting. Hence, the salting of the fruit so that its flesh will harden.
And the swaddling cloth. The tongue is a covering in clothes, and so on (Job 38:9). And the mist of his cat is that which wraps up the newborn.

Verse 5

: To have compassion. To spare
:Disgusted. Anborishmant Balazs

Verse 6

:Slumping. Slumping like a Camino slump
In your blood I live. Even in your misery you will not die, and it is a mistake to say it twice, because in the blood of Passover and the blood of the Word were redeemed. The third is the one who is baptized, and the third is the one who is baptized.

Verse 7

: Multiply like a plant. As it is said, "And the children of Israel were fruitful, and multiplied, and multiplied."
In my name. The tongue of the assembly and the comfort of the mouth of my name, the tongue of the witness, as if they trusted in the Lord, my name, the witness, the Anguka, the Ashigala, Y
the Belaz, but Donesh solved it, the tongue of the witness, and the weight of the witness, the witness, is one of the names.
:lions lions deer deers goats goats
: Correct. Purin"t Apitiash Bela"z
And your hair grew. Signs of girls

Verse 8

Uncles: Amitiyash Balaz

Verse 9

And I will tell you. The language of the Messiah: And the whole matter is nothing but the language of a parable, and Jonathan has said it all, and there is nothing to add to the translation, and so has she interpreted it.

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Your daughters and your fathers, and Gomer, your daughters and your daughters, from Ara, the Canaanite, to Teman, I revealed to Abraham my father, between Batria and Uzziah, that we might bring you down to Egypt, and to Deraa, which is exalted, I will deliver you. And by the grace of my father, I will make you a descendant of the Amorites and the Hittites and your descendants on the day you were born, etc. And even so, my father, I will make you a descendant of Egypt, and you will not be enslaved and will be a cloud of dust, and you will be like the children of Israel, and I will be a curse on my face, and I will not stop my punishment, and I will not be a slave to it And on the thorn of As the Israelites were fruitful and multiplied and multiplied (Exodus 1:7): "And you were naked and bare. And I will pass over you and show you the commandments.

And I revealed myself to Moses in Asna, and I will show you the way of the firstborn

And I will spread out my wings. The wing of my garments

And I will swear to you. Therefore say to the children of Israel, I am the Lord, and I will bring you out (Isa. 6:1) and you have nothing but an oath, as it is said (1 Samuel 6:1) Therefore I swore to the house of Eli, and to my father, in a covenant with you. Behold, the blood of the covenant which the Lord made with you, and I have washed you with water. And you shall be free from the bondage of the Egyptians, and I have sworn by the Lord, a righteous and just oath, and a covenant shall be made in freedom.

Verse 10

And you shall wear embroidery. And you shall wear a garment of embroidery, and you shall wear a garment of embroidery, and you shall wear a garment of embroidery. And

And I will clothe you with six. I will anoint you with oil, and you will sanctify me with the right to be a priest, to be a minister before me. : In a turban of gold and a silken sash. May the high priest Balak and the chief priest wear colorful garments and a silken sash. These are the seven clouds of glory, as it is written: The pillar of cloud will not be removed for a day (Exodus 13:22).

Verse 11

And I will be your witness. Ifarit"i Bilaz and Taqanit, a correction of the proverbs of the Torah will be prepared as a Tikva on the tablet of the tablets

Verse 12

And I will put a ring on your nose. And I will set the ark of the covenant between them, and earrings on your ears. The tongue of the ring and the precious cloud of dew, upon the name of those who were surrounded by a circle, and a crown of glory on your head. And an angel, a messenger from before me, speaks in the name of the covenant, as it is said: And their king will go before them, and the Lord will be at their head (Micah 2:13).

Verse 13

And you shall make gold and silver. And you shall make my tabernacles in it, and shall make it a covering of gold and silver, and a covering of clay, and of colors and pictures, and of manna, as sweet as salt, and as honey, and as an ointment for eating, and you shall prepare it, and you shall be strong and strong in the land: and you shall prosper and rule over all kingdoms.

You ate lettuce, honey, and oil. Manna, which was changed into all flavors, became lettuce, honey, and oil. And there are thirteen things here, and against them the Blessed One told them to bring thirteen things, which are listed in the offering of the Tabernacle, and yet He answers them against them, according to the thirteen things, and the Lord created a tabernacle on Mount Zion, etc., and a tabernacle for their shade by day from the heat, from the torrent, and from the rain, etc. (Isaiah 4:11).

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: And sweet. The language of beauty

Verse 14

Because it is complete. The language of the whole, because it is complete, because it was complete, because it was complete, because it was complete, like a crown translated as "complete".

Verse 15

And you played the harlot in your name. You trusted in the name of your
beauty and poured out your harlotries. You showed your beauty to every passerby until the lust of your harlotry was poured out on them to tempt you to play the harlot with them.
If it were so. And when they lusted after you, you abandoned yourself to them and to all who asked for your prostitution, it would be so, and it is not lawful for you to work, as if it were written, it will not be so. And all this parable is about the calf of the wilderness and the rest of the Akkadians who served the tribe of Dan in the wilderness, as it is written, "All who are behind you" (Deuteronomy 25:18). And we find in the Pesikta that the tribe of Dan who emitted the cloud were all worshippers of Akkadians.

Verse 16

:Bamat Taloot. Covered in spotted clothes of various colors.
: They did not come. It was not worthy of this to come, Noon Avnir Inon Aitara Belaz

Verse 17

Male images: Since Oth likened a female prostitute, she likened the pills to the male who commits adultery with her.

Verse 18

Verse 19

And the bread that I gave you, etc. On the day they made the calf, manna came down to them, and they gave some of it before the calf, and yet it was the next day and did not cease, and this is also explained in the Book of Ezra (Nehemiah 9:18) Even though they made a calf for them, etc. And you, O Rabbi, in your mercy, did not forsake it, etc. And you did not withhold manna from their mouths, so that you could withhold it from them, and you did not withhold it even here, and it was the Lord God who said, "The bread was the bread and did not cease: from falling down to the next day, so Rabbi Tanchuma taught."

Verse 20

He had five sons, four of whom were to serve in the army and one was assigned to the school. One of his sons came to teach the king. He told him that he had assigned the one to study Torah in the Midrash of Rabbi Tanchuma, and I am the one who was assigned to teach Torah. And I, the one whom you have given me, these are the firstborn. And he says in this book (Lakman 20): "And I will purify them by their sacrifice in the womb of every male child."

Verse 21

Verse 22

The days of your youth. The kindness I showed you in Egypt.

Verse 23

:Oh, oh, you. And you, on the throne, and you, on the throne.

Verse 24

And thou shalt build thee a high place, as it were a high place, and an altar, and shalt build a building of a tongue.

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Verse 25

And spread your legs. Since she compared her to a prostitute, use the verb "to spread your legs" to indicate that the legs are separated: "Ayakiyishmash" (Isaac)

Verse 26

: I grow flesh. I have a useful organ.

Verse 27

"Your law. Your sustenance in the days of the judges' judgment."
And I will give you the soul that hates you. In the days of Samson,
the people were ashamed of your way. Jonathan translated: If you had sent to Levi, your prophets would have obeyed, and they would not have walked in the way of your way.

Verse 28

:Because you were not satisfied with the abominations of Egypt.
:And whores. The language of fornication is a curse.

Verse 29

To the land of Canaan, as an example. The Chaldeans are not from the land of Canaan, and so it means that you added images of the Chaldeans to those of the Canaanites who were near you, and you have already committed adultery with them. And Jonathan translated, "And you multiplied your fornications, as an example, and I will not associate with the Canaanites who are washed in the Akkadian waters, and you will not associate with the Canaanites, because of your manners, as a Chaldean, and to me Canaan seems like a merchant, like Canaan, with deceitful scales in his hand" (Hosea 12). Indeed, the land of the Chaldeans is called a land of merchants, as it is said (Lakmal 17). And they brought him to the land of Canaan: in the city of merchants, whose name is

Verse 30

What is my wealth? It is corrupt, and so is the wretched Jew (Nehemiah 3) and so is wretched I am (Psalms 6:3)

: To your heart. Like your
heart: You ruled. That created a ruler over it

Verse 31

Your back is in your daughters. As in your daughters, the tongue of Benin
To speak and boast in the beautiful things that are given to her, and so is every language of speech: the language of the Pharisees, the language of the
Pharisees. It is the language of the Levites, the language of the Pharisees.

Verse 32

The adulterous woman. The adulterous woman.
Under a wife, etc. Being under her husband, she sets her eyes on others.

Verse 33

:Nada. Mohar
In your whoredoms. Because of the greatness of your whoredoms, you have done so.

Verse 34

: Not a whore. I will not prostitute myself to any whore like your prostitution.

Verse 35

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Verse 36

The pouring out of your copper. It is the language of the scribes who read the pun "tz" in "balaz" and so on, and many in the order of the purity of its copper: of a furnace, the pouring out of your copper was from the abundance of lust for prostitution, your source was Zeb
And for all your abominations, and for the blood of your children, I will do to you this evil,
which is explained in the matter, behold, I gather together all your abominations, and for the blood of your children

Verse 37

Aravat: From the "Alas" of Balazs.

Verse 38

And I will give you the blood of wrath and jealousy. And I will deliver you to my slayers in wrath and jealousy and anger.

Verse 39

And they destroyed your back. The high buildings of your manners
Your heights: The tongue of death.

Verse 40

:And you will be amazed. He has no imagination and will be disgusted by you, Doctor Nerontoy Belaz.

Verse 41

And I turned you into a whore. From being another whore

Verse 42

Verse 43

:Ha. Like here
And you have not committed lewdness. Although I have given you counsel in your head, you have not given heed to your abominations
to turn away from them. Every lewdness that is in the Bible is a word of counsel, and there is one for good and one for evil.

Verse 44

The whole ruler. The language of a proverb and riddle is:
"Kama, her daughter." The "A" of Kama does not produce the "A" because it is not used for anything but "Kama, her daughter."

Verse 45

:Your mother's daughter. A nation of Canaan whose land you inherited detests
women and children. Whose abominations increased until the land vomited out its inhabitants, the fathers
And the boys together:
And your sister's sister: Sodom, which is near the land of Israel.
You are a Hittite, etc. Did not I, the Lord, establish Sarah among the Hittites, and you did not serve as an Obedience: and I
established Abraham among the Amorites, and he did not act in the manner of an Obedience?

Verse 46

On the left side of the border of the Land of Israel, all the other tribes were on their left.

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Verse 47

And you have not walked in their ways. And if only you had walked in their ways and had not abhorred them any more, and so it would not be given to your servants (2 Kings 5) and so it would not be while I am still alive, they would be your priests (1 Samuel 11) Aplaiot: Belaez almost 5.

Your abominations were before me, but you did not abhor them, and you were corrupted by them, and so it is, and there are those who have resolved and have not walked in their ways, as it means, almost 5. Their abominations were in your sight and you were corrupted by them, 5. Pikut: Belaez

Verse 48

Verse 49

Verse 50

And she exalted herself. She and her daughters, as explained in Job, are a land from which bread comes forth, and the whole matter is as follows: They said, "We have forgotten the Torah of our land, which comes only to lack."
And I will take them away as I saw them. Their path is like the one that was said in Sodom: "I will go down now and see," etc. (Genesis 18:21).

Verse 51

And justify your sister. Before you were more detestable than them, they were condemned to duty, and since you were more wicked than them, you made them righteous and gave them an opening to say, "There is one who has angered you more than I."

Verse 52

Which you have condemned. Which you have judged before you condemned them, you would say of them that they are worthy of calamity:

Verse 53

:The return of Sodom. I will heal the land of brimstone and salt, and I will settle the inhabitants in it.
:Inside it. As in the content

Verse 54

When you comfort them, when you have condemned them and given them an opening to speak, that is, when you comfort them when evil comes upon you, they will be comforted, saying, "We are not alone, we have no one."

Verse 55

Verse 56

And Sodom was not thy sister, etc. in the land of Tama.
To the rumor in your mouth. To rebuke many and say, "Beware lest you become like Sodom," as if you had a rumor.
New:
:On your day of genius. When you were at your greatest.

Verse 57

Like the time of the disgrace of the daughters of Aram. As you saw when I delivered you into the hand of the kings of Aram who came against Ahaz, at that time the Lord began to send the armies of Aram against Judah, etc. (2 Kings 15:37) and in my words

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Days (2:11) And the Lord delivered them into the hand of the kings of Aram, etc. And the Philistines raided the cities of the Negev and the lowland.
:'And Go

:The nonsense. The language of contempt and not the reading of the word "alef" and "yavez" is translated as "and slander".

Verse 58

You carried them and the feminine pronoun is used in several places in this book.

Verse 59

And I did unto thee, etc. I did unto thee evil according to thy reward which thou didst.
Which is in the olive tree, etc., which you received upon you at Horeb, to go before you in the covenant of the Lord your God, etc. (Deuteronomy 29:29) But I will not break the covenant from its remembrance, for I am not like you.

Verse 60

And I will remember my covenant with you in the days of your youth.

Verse 61

And you remembered. When I turned you away from your evil ways, and you were rebuked before me, because you rewarded me evil, and I rewarded you evil.
:favor
You took your sisters. When you conquered and inherited the places that surround you, small and large, to build your suburbs, they are enslaved to you, like Sodom and her daughters and Capernaum, and not from your covenant. And you did not
keep the covenant that I made with you, except in My grace and mercy, that I keep My covenant, and the Midrash of the Agada of the Rabbis, Tanchuma, and not from your covenant, nor from your descendants, I did not give it to Abraham your father among the pieces, and this language is close to the word "L"Z, as they now call the "Petra"Monia"L"Z, and so they call everything that a person has from
the inheritance of his ancestors.

Verse 62

Verse 63

:That you may remember. Your way in which you are
blessed: and in shame. Lift up your face to me.
I will forgive you. You will be ashamed of what you have done and know that I did not do good to you out of your good reward.

Chapter 17

Verse 1

Verse 2

The point of a riddle. The prophecy in the matter in riddle language is that it compares the Lord to an eagle and the kings of Judah to the tops of cedars.

Verse 3

: The length of the limb. Like the wing of a lion, another language literally means the language of limbs.
The embroidery: Its feathers are beautiful and painted.
The top of the cedar. The whole landscape of the tree is a parable of the thirsty Bela who exiled Jehoiakim and his warriors.

Verse 4

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He has plucked off the head of his breasts. He has humbled his greatness and his kingdom, his breasts are like his branches.
And he brought him into the land of Canaan. To the land of the Tagrim, which is Babylon.

Verse 5

And he took of the seed of the land. Zedekiah his son
In a seed field. In Jerusalem, a royal city.
:Take it upon many waters. Rooted upon many waters, meaning He gave it greatness and dominion over all around it.
Poplar: A type of willow tree with many branches.

Verse 6

:Sorhat. As in (Exodus 26:12) and the excess is great
: Lowly in stature. To serve the king of Babylon
: His songs. His songs: To him.
To the king of Babylon
:Under him. Under the king of Babylon
:Fabrics. Rods
:And send. And grow.
:Pleasures. Many branches

Verse 7

And there was one eagle. The king of Egypt
The word "kopena" means "to gather together" and "to gather together" in the same way.

And she sent him her messengers to come to her and water her from the water-cookies that the first eagle
made for him.

Verse 8

: To a good field, etc. That is, she did this for nothing, because she was planted in a good field: To a strong vine. To a strong
vine.

Verse 9

Say: All the Alpha and Beta in this Bible, and I am surprised that Arno is included in the tradition.
: It will be cut off. The first eagle :
It will cut off its fruit. As it will be cut off, the sons of Zedekiah, whom he slaughtered before his eyes :
It will be cut off. Eli Puylia"a Belaz
And not with a great arm and with a great people. The second eagle will come to her aid:
to pluck her up by her roots. In the face of those who uproot and drive her from her roots

Verse 10

:And behold. Now planted as she willed:
She succeeded. Let her who betrayed the one who was first planted succeed.

Verse 11

Verse 12

What are these? What is this riddle? And he interpreted it to
them. And he took the king and his servants. They are the top of the cedar, Jehoiakim and his
servants: Babylon. It is the city of merchants.

Verse 13

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: Of the royal seed. Zedekiah : The
kings of the land. The princes of the land

Verse 14

To the position: In order for it to take place

Verse 15

Verse 16

Verse 17

: By pouring a mound. When Nebuchadnezzar came and poured a mound on Jerusalem: To cut down
many souls. To kill the people of the city

Verse 18

He gave his hand. He promised in faith and raised his hand in covenant.

Verse 19

:And we gave him his head. He is blindfolded.

Verse 20

And I spread my net over him. As I explained above at the beginning of the book (above 12), which summoned Zvi to walk: on the roof of the cave

And I was judged. And I will argue with him.

Verse 21

And all his fugitives. As translated, "And all his valiant men, and Nehemiah his companion, with the fleeing of my uncle" (end of the fifth chapter): Thus they delivered him and all his fugitives.

:With all their wings. That is, with all their might, they will fall by the sword.

: They will retire. Sharona Panduon Belaz

Verse 22

:And I gave. As translated by Vekiminya. And I took. The King of Messiah: I will pluck a young tree. There is no
way to assemble except from the young tree that grew last year, which is called Graephia in the Hebrew language: and steep. The language of Tel means to be high and steep, and the way of Tel means to be high and steep, and the way of Tel means to be high and steep.

Verse 23

:Tashkhunna. The accents of the noun are used under a second noun, as if it were written tashkhunna.

Verse 24

I have brought down a high tree: the Chaldeans who ruled over Israel.

I have dried up a moist tree. Zedekiah and his seed,
and I have made a dry tree flourish. Jehoiachin, who was exiled without sons, will beget Zerubbabel in Babylon, and he will be a descendant of Judah to rule.

Chapter 18

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Verse 1

Verse 2

And the word of the Lord came to me, saying, What is the matter with you, that you interpret the parable? The fathers shall eat unripe fruit before it is ripe.
And the two sons were slain. Agathiron"t Bel"z, such is the way of the Blessed One: the fathers sin and the sons are afflicted.
After all, how many years did the kings of Israel sin before they were exiled, and we too will not worry about being afflicted?
:In our time

Verse 3

: To govern. As in to govern.

Verse 4

All souls are mine. And why should the son who has not sinned against me be punished? For he is mine.

Verse 5

Verse 6

He did not eat to the mountains. He did not break into the Torah to eat the sacrifices of the dead.
: A god of idols. Other idolatry such as Baal in Samaria and the calves in Bethel and Sheddon

Verse 7

:(Yona. The language of deception, meaning no one was deceived)
He shall repay his debt. If he has wronged his neighbor for his debt, he shall repay it to him at sunset.

Verse 8

Verse 9

Verse 10

And he made a brother out of one of these. And he served his brother Mahdada from Ilan.

Verse 11

And he did all these. All these good things that his father did.

Verse 12

Remember: He did an abomination.

Verse 13

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Verse 14

And he saw and did not do it. He saw in his heart that it was not good to do so.

Verse 15

Verse 16

Verse 17

He withdrew his hand from me. They did him harm.

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Our sages interpreted all his righteousnesses as regretting them.

Verse 25

Verse 26

Verse 27

Verse 28

Machine Translated by Google

Verse 29

:It is not possible. As the IPA will not fix the IPA.

Verse 30

Return and return. Return yourselves and return others. Rabbi Balazs

Chapter 19

Verse 1

Verse 2

What is your mother, Lioness? How important was your mother, Zedekiah, who was likened to a lioness?
Among Lions: The Kings of Judah

Verse 3

And one of her dwellings was mentioned. This lament was uttered about the sons of Josiah, the first of whom was Jehoahaz,
who ate man. He plundered Israel because Israel was called man, as it is said (Lakman 34): And I gave my sheep with her the taste of man's flesh, which provokes men to everlasting life. I shepherded man with them, and according to the parable, every animal that wanders

Verse 4

And the nations heard him. Pharaoh, king of Egypt, was caught
in their wickedness. They dig holes and cover their mouths with straw, and the beast falls into it.
:Hakim. Like a kind of iron ring, they pierce their noses and suck them with it.

Verse 5

And behold, his mother is the Knesset of Israel.
:For it was inherited. The tongue of a
sick man: And she took one of her children.
Jehoiakim: A kuffar who died. The king of every kuffar in the Bible, a young man and a valiant man

Verse 6

Verse 7

And he knows his widows. He tortures women and kills their husbands, and some of his widows are scattered like the sea (118:6).
And he knows his palaces, and he knows a tongue that is backward and desolate, like a high one from afar.
And their cities He destroyed. He imposed a tax on the land to be given to Pharaoh every year, as it is said (2 Kings 23:35).

Verse 8

And the nations from all the surrounding countries came against him. And the Lord sent against him the bands of Aram, and the bands of
the Chaldeans, and the bands of Moab, and the bands of the children of Ammon (2 Kings 24:2).
And they gave him to the nations. And they were strengthened.

Verse 9

Machine Translated by Google

In parentheses: T.I. Coleraine
To be imprisoned there.

Verse 10

Your mother is like a vine. This is another lament.
:In your blood. The language of imagination and parable means that you are like someone whose mother was like a fruitful vine planted by the water. :Like a fruitful vine, the head of the tongue bears fruit.
:from many waters. by many waters

Verse 11

The staffs of Oz are to the tribes of governors. They rule over the oppressed and they rule over the oppressed.
Thick: Trees with many branches.

Verse 12

:And the east wind. NN:He scattered its fruit. He slaughtered the sons of Zedekiah.

Verse 13

Verse 14

And fire came out of the rod of her iniquity. From the dwelling of her kings and her queens evil came to her: she was a lamentation, and became a lamentation. She was a prophecy, and became a prophecy.

Chapter 20

Verse 1

To seek the Lord for their needs, and if He does not hear us, we too will not be punished for the transgressions in our hands, for we have already sold them and he has nothing against us. A slave who was sold by his master, and a woman who was divorced by her husband, has nothing against him. And the end of the matter, you will learn from the answer that they gave and what is in your mind, etc. (Lakman 32)

Verse 2

Verse 3

If I ask you. At your request and at the end of this book he said, I will ask the house of Israel. This is one of the places that teach us that God, blessed be He, repeats evil and the like. In this he said: "And he will not do it" (Numbers 23:19) Midrash Tanchuma

Verse 4

Judge them: Language of argument

Verse 5

On the day of the choice in Israel. This hatred had been suppressed before the place for nearly nine hundred years, from when they were in Egypt until Ezekiel, and His love was kindled against them, and by the hand of those who were now many: "For salvation is awakened," and for this it is said, "Hate will be aroused from the Danites, etc." (Proverbs 10:12)

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Verse 6

Verse 7

And he said to them. Aaron prophesied this prophecy to them before the Holy One, blessed be He, appeared to Moses in the bush, and this is it: 'As it is said (1 Samuel 2:27) To Eli, I appeared to your father's house while they were in Egypt, and so on.

Verse 8

And they rebelled against me. They are the wicked, the majority of Israel, who died in the three days of darkness, as it is said: And the children of Israel went up armed, etc. (Exodus 14) one out of fifty, and some say one out of five hundred.

Verse 9

To prevent it from happening. That my name may not be profaned, since I was known to them and I promised to bring them out, and the Egyptians will know that they are my people: if I had destroyed them, their enemies would say, "It is not in my power to bring them out."

Verse 10

Verse 11

Verse 12

To be a sign. A great sign is to them that I gave them my Sabbath day for rest: for it is a great sign that you have sanctified it to me.

Verse 13

They did not walk in my statutes. They tempted me with the calf and the rams, and they did not accept the Torah, and they left out some of the manna. And they profaned my Sabbaths. They went out from among the people to gather from

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Machine Translated by Google

Verse 20

Verse 21

And the sons rebelled against me. The tribe of Dan and those who adhered to Baal Peor (Numbers 25:5) after they died
The Desert Generation

Verse 22

Verse 23

To distribute them. Since then, you have promised to distribute them, that you will give birth to sons and grandsons, etc.
(Deuteronomy 4:25)

Verse 24

Verse 25

I gave them laws that were not good. You gave them over to their own desires to stumble in their iniquity, and so did the Lord and His people: in the hands of their own creation they became foolish and became weak, and they served their masters, not to establish rules and customs, not to live in wealth.

Verse 26

And I will defile them with their gifts. Those gifts which I have ordained for them to sanctify to me every firstborn, which they have given by the hand of their desire: to pass them to those firstborn to Molech, are not good laws, that I may destroy
them. I will destroy them and make them desolate, I will destroy them with a language of desolation, and they who interpret a language of guilt are mistaken: for the thousand is not from the roots of the ark
Who knew: When I bring evil upon them

Verse 27

And this: Continue to do so when the people come to the land.

Verse 28

Verse 29

Leviticus: She called it a place. Derogatory language, meaning that it is considered a place.

Verse 30

The way of your fathers, etc. The language is strange, and is it so right that in the way of your fathers you are defiled? And I will demand of you an answer to your question:

Verse 31

And in taking your gifts. And in taking your gifts which you had to give me, and you take them from me: to give your firstborn to the worship of idols.

Verse 32

Machine Translated by Google

:And whatever comes to your mind. That which comes to your mind

We will be like the nations. We will throw off his yoke from our necks, since he sent him away from them. For you have already accepted your own opinion in the days of Joshua, as it is said (Joshua 24:1). And Joshua gathered all the tribes of Israel and all the matter

Verse 33

Verse 34

Verse 35

The wilderness of the nations. It is the wilderness in which they wandered for forty years, and so it was prophesied (Hosea 2) and its goings forth. The desert:

Verse 36

Verse 37

Under the tribe: That you be subject to me and my morals

In the tradition of the covenant: In the covenant that I have given you

Verse 38

And my choice.

I will bring them out of the land of their exile and kill them in the wilderness.

Verse 39

Go and serve Him. And do not show to the nations that you are called by My name when you come to the prophet to ask him for Torah, and since he tells you My words, you do not listen to Me, as it is said (Lakman 33): And you are to them as a fitrah, etc., who hear Your words and do them not.

In your offerings and in your offerings. That you separate the firstborn in the name of the firstborn, as I commanded you.

And when my name is called upon, you sacrifice them to idols.

Verse 40

Your burdens. As from your leftovers, food is left, as from the leftovers, its covering and its season will not be diminished (Exodus 21): and so is his companion Menahem.

Verse 41

Verse 42

Verse 43

And their actions. The tongue of the quarrel is another tongue, as translated by Yonatan the Sighing: Demonic Rabbi Balazs

Chapter 21

Machine Translated by Google

Verse 1

Verse 2

: The road to Timna. The land of Israel south of Babylon: To the
forest of the field. To the temple that will be like a forest and a field to be plowed, where foxes will walk.

Verse 3

And they were burned. The tongue of the one who is burned (Leviticus 13) On his lips is like a burning fire (Proverbs 16) A burnt tongue, every face from the north to the south. All the people in the south of Babylon, which is in the north, are burned. Balak:

Verse 4

Verse 5

It is a parable. When I prophesy to them in a parable and a riddle, like a forest and a fire that consumes moisture,
:and dry

Verse 6

And the word of the Lord came to me, saying, Prophesy unto them a clear prophecy: I have said unto thee, Set thy face toward Timnah: I will interpret unto thee, Set thy face toward Jerusalem.

Verse 7

And prophesy and do not preach (Micah 2:1) and do not preach against the house of Isaac (Amos 7:1)
:To temples. He is the forest of the field
Temples: Two ruins

Verse 8

:The righteous and the wicked. He is the moist and the dry.

Verse 9

For I have known of thee. And I knew that the idolaters would rejoice over thee: I will be wroth with them, and I will recompense them: Nebuchadnezzar, and it shall be written, and all the faces of the south shall be burned with it.

Verse 10

Verse 11

Verse 12

Verse 13

Machine Translated by Google

Verse 14

Sword of a sword. Two swords, the sword of the king of Babylon first, and then the sword of the children of Ammon in the hand of Ishmael the son of Nethaniah, who will kill Gedaliah and those gathered to him with the remnant of the sword, as explained in Jeremiah: Jeremiah 12:11:

Maruta. For Balazs Menahem, the son of

Shelipa, and so on, and he gave it to Maruta, and so on, all of them.

Verse 15

She had lightning. She had lightning, a bright light, a shining light, a shining light, a shining light.

The language of Tamiya is that we may have another tribe to rejoice, a tribe that will devour

every tree. A tribe that I will strike with, a tribe that will devour every tree, a tribe that will devour every tree, because they are not for her.

Verse 16

And he gave it to the tribe.

To grasp with the palm of your hand: To brush it so that it is comfortable and decent to grasp with the palm of your hand

She sharpened a sword. She forged a sharp and ragged sword, she gave it into the hand of Nebuchadnezzar to kill.

In:

Verse 17

:And howl. The tongue of howl

For the sword shall be upon my people, and upon all their princes and their rulers.

My dwelling place is a sword. Groups of peoples come to the sword, they were all around my people. Yes, the dwelling place of the tongue of the one who gathers in the summer, the son of Meshel (Proverbs 10:5), the one who gathers in the harvest (Proverbs 6:8), the granaries are destroyed (Joel 1:17), the seed is still in the granary (Haggai 2:19), and Menahem, the one who gathers the tongue of Jerah, like the one who sojourns in

Moab (Numbers 22:11).

Spock: Therefore, to the hip. To joy and to lament.

Verse 18

Because He tests. Because He tests many in troubles and many other calamities, in which we were tested by judgment and word and famine.

And live:

And what if the tribe of Moaset also does not come? And what will happen to my son if this tribe of Moaset also comes?

:Ali with the rest of the test

There will be no more sons in the world and so will YHWH not exist, but the rest of the Bible was not translated like this, and so it seemed to me, and I heard many tongues in it, and I saw solutions in my books, and they did not sit well with me.

Ni And the poet founded on Chanukah (the first Sabbath in the Creator), the whole tree of the nourished dekir helps

T He called the sword Moaset every tree and Jonathan translated it as "Nashish" and "Nashish" etc. on Dahdheyo, tribe of Debi.

Judah and Benjamin, the tribes of Israel, were exiled to their own land for sin, and they returned to the vineyards of Bethel. The image of Aia also interprets or interprets the language of Tamiha.

Because he is testing, and what if the tribe of Moaset also does not exist? The Aris prophesied that they would come and not return: meaning, the word is already out there that they will not return, and what will happen in their final days?

If the tribe of Moaseth also will not be. He said, "And even the tribe of Debir of Judah and Benjamin, from Gilgal to Jaglon, and from Obadiah to Bishiah, will not be established.

The kingdom of a tribe that was Moaseth in its company and mocked them, and because of the evil that came upon them, it will also not be and will not be established. We will further interpret another language, or we will finish it, or perhaps we will finish it, because it will say to me, the tribe of the sons of Moaseth, all the kings of Judah, Moaseth, are idolaters, as we have indicated in his father's words, which he said (2 Chronicles 13:8) And with you the golden calves, and Asa, Jehoshaphat, Hezekiah, and Josiah, who burned all the idolaters in the world under their control, and even these will repent."

Cry out and lament. And do not be afraid of this, for it will be among my people, and why, because I will test the matter before they return with a fair answer. And what if there is also a tribe that is not satisfied? And what if I wait any longer, even if they return and are satisfied with idolatry,

the matter will not be fulfilled in their hands, because they will hasten to return to their wickedness: and he said to Jeremiah, "If he returns, he will not return."

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Verse 19

The prophet and the palm to the palm: According to the way of the Sufis, and what is prophecy?
And the sword of the third shall be doubled. I said, The sword of the sword of Nebuchadnezzar to destroy Jerusalem, and the sword of the children of Ammon in its greatness. There is yet a sword of the third, doubled, for both of these shall be the sword of the slain: and it is the sword of the great slain, which maketh many slain, which pierceth them.

Wherever ye go out, it shall pursue you into the chambers of the chambers: behold, Johanan the son of Korah and the captains of the soldiers shall go into Egypt, there shall the sword overtake them: and likewise in all the places where they shall flee from them into fortified cities: as it is said in the matter, I have set a sword upon all their gates.

Verse 20

:To the point. A moving tongue, a tongue after a tongue, a melting thing
And many obstacles. And many obstacles, and so all the many in the Bible, the plural form is the verb form:

A sword attack. Some interpret it as a sword attack under the letter "T" under the letter "A" under the letter "B" and some interpret it as a sword attack in a battle, and it is not possible because the "T" in the attack is not a foundation and does not come except for the addition, and the "T" in the battle is from the foundation. And I say "A sword attack" is the sound of the slain sword, the tongue barking, according to the Galpi, which is in the Hebrew "B" because the "N" in the barking is a foundation that falls, like the "N" in the bite, and the "A" comes in its place, like (Job 13:17) "My sister, I will anoint your ears with oil" (2 Kings 11). And Menahem interpreted it as a sword attack, and it does not have an analogy, but its solution is according to its case.
A brother made of lightning. Oh brother, for it is made of a ragged and shining flame.
A covering for slaughter. And she is covered with a garment until she is caught with a spoon for slaughter on the day of war. And some solve a covering for L. A small amount that decreases when they memorize it, and it is a mistake on their part, because the lack of the vowel "Y" and the accents of the "T" indicate that there is no "M" root in the letter, as in the "M" of "Maoun" and "Shona" and "Maut" and "Maulafat" (Song of Solomon 5) and Menachem Heber "M" a covering for the tongue of thought like (Daniel 2:14) The Hebrew "Ita" and "Taam" but Donesh solved it like a covering of light like a "Salm" (Psalms 144:2)

Verse 21

: Unite. To one place either to the right or to the left
Dates: Cash.

Verse 22

And I too will strike palm to palm. I tell you, strike palm to palm, and I too, like you, lament over them: and I will strike palm to palm, but my anger burns within me and I will let it go.

Verse 23

Verse 24

As he concludes the Bible: "Put two ways for you."
And the hand created at the head of the city road. He prepared for you a place at the head of the road where you are, and made for you a kind of forked road: at the crossroads, one turns to the right and one turns to the left.
:They both went out. Both ways
And the hand created. A place free from thorns and briars. Ishtar"r" Bil"z and its example in the book of Joshua (17) The forest will come up for you and you will create a name for it. Moreover, it will be a mountain for you because it is a forest and you will create (a name) and comfort their companion, all of them, a choice language, as if you created a man for you (1 Samuel 17:8) Create Lishna"n: Bil"z

Verse 25

A road to come, etc. These are two roads for the king of Babylon who leaves his country in order to go either to Jerusalem or to the capital of the Ammonites, to which of the two will his lot fall in his enchantments, as in: "It is clear that the king of Babylon stood, etc.

Verse 26

Machine Translated by Google

:If the road. Carrefour Belaz has corrupted
with arrows. He has fired with the fire of arrows, he has thrown an arrow upwards and it turns from the right or left: and where it turns
is fate, he has corrupted with arrows. Menachem's companion
with bronze is corrupted (above a) and he is not a corrupt face (Ecclesiastes 10) and there is a meaning of corruption, a language of corruption,
as in (Jeremiah 4) and all the hills have been corrupted and there are foreigners corrupted: Trai'it Belaz and also T'i'i corrupted a bow
with arrows in Giraria
Ask in the temples. A figure who speaks in witches and there is a time that means that if he does it at that time, there is something in it.
:Bee forever
See: Liver. There are magicians who are skilled in liver.

Verse 27

In our day, the magic was Jerusalem. All his destinies enchanted him to come to Jerusalem.
To no one. Authorities appoint heads of troops
To put mounds on gates: You and your soldiers sit at such and such a gate to pour a mound.
You pour dirt and build a mound and build a high mound and occupy it as if you were occupying a tower mound: to stand on it and fight the
people of the city.

Verse 28

And it happened to them. Israel what Nebuchadnezzar did.
As a false magic. And they will not believe that it will succeed, but in truth, weekly weeks for them forty-nine times: Nebuchadnezzar's
magic for them and all the magic they intended is like this.
And he reminds of the iniquity of the one who is caught. Nebuchadnezzar, in his magic, would remind of the iniquities of Israel: which their
neighbors, Ammon and Moab, would inform him of, and which they would hear the rebukes of the prophets.
To be caught: Let Israel be caught in his hand.

Verse 29

For your iniquities are remembered. That you renew your transgressions from day to day, and your former sins are remembered
by them: in the revelation of
your new transgressions.
To show your sins. The old ones: Because
your memory is evil before me. Therefore
You will grasp it with your palm. You will be shaken by the hand of the king of Babylon.

Verse 30

:Wicked is a void. There must be a void in your wickedness.
President of Israel: Zedekiah
At the time of the end of time. When the time is fulfilled and the final time has come to fill the time.

Verse 31

The turban was removed, etc. As translated by Aadi Mitznapta, the priest of Rava and Avtal, the son of Tzedekiah: The king said, "The
law and the law in its places will not be fulfilled." Gedaliah bar
Ahikam, the son of Diliah, was the son of Yasbuna, and Zedekiah, the son of Tzedekiah, was the son of Tzedekiah.
:Minya

Verse 32

Evil evil. The tongue of the field is the tongue of ruin after ruin, twice and three times, I will punish you. Michania has already been taken
away and given to Zedekiah, and from Zedekiah she will be given to Gedaliah. Here are two and Menahem is a friend of Evil with her:
And two the queen (Esther 1:16) We have hated and done evil (Psalms 10).
This also did not happen. Gedaliah also will not be established until Ishmael son of Nethaniah comes.
:To whom belongs the judgment. Upon whom I have appointed to execute my vengeance and my judgment.
And I gave it to him.

Verse 33

Machine Translated by Google

To the children of Ammon and to their shame. Who rejoiced at the fall of Nebuchadnezzar's lot with his enchantments to come upon Jerusalem: and they have reproached me and my people, saying: 'Their hand is high: to contain

many slain for the sake of lightning, so that the sight of her ardor may not be darkened in my slain.'

Verse 34

"You have seen in vain. The magicians of Ammon have seen in vain for them, saying, 'He will not come again upon us.'"
To give you to the necks of the wicked slain. To deceive you and give your necks as the necks of the wicked slain.
:Israel
Their day has come, etc. Their day.

Verse 35

Return. As the return, for the Lord is weak, wait until the sword returns upon Israel, do not be afraid. And after that: when he has completed his vengeance on Israel, he will return upon you and upon the place where you were created and will finish you off.

Verse 36

:I will blow on you. A tongue of fire blowing with a bellows:
People are burning. They lead themselves in madness to sabotage and destroy.
A destroyer. Believers to kill, (it has been many days since I interpreted this passage as it is written above. Now I see in the change of language in which the prophet speaks only of the sword), to give you to the necks of the wicked, etc., return to the grave, etc., I will blow on you, etc. This does not fall except on metal. And so the destroyer, and it seemed to me that this prophecy was spoken about Nebuchadnezzar, and so the prophet meant, and you said, "Thus says the Lord God concerning the children of Ammon and concerning their reproach, that is, (that I reproached that they were reproached) concerning Nebuchadnezzar (for Nebuchadnezzar) that the children of Ammon reproach Israel for
Whom Nebuchadnezzar destroyed:
The sword is an open sword. The double-edged sword of Nebuchadnezzar to go out in both directions against Jerusalem and against the children of Israel.
Ammon: As in the above parsha, calamities befall the Ammonites.
You are vain in appearance, and false in magic. You believe that through your magic of vanity, vanity, and falsehood you succeed in having your sword placed on the necks of the wicked dead, who come daily in judgment from before you at the time of payment.
:Summer
Return to the city. That is, the time will come when you will return to the city and the sword will receive its calamity from the hand of the kings of Mede. Then I will blow on you with the fire of my past and you will be given into the hands of foolish blacksmiths who are corruptive potters who will come to sharpen you and to grind you as it has been since the cutting.

Chapter 22

Verse 1

Verse 2

And the word of the Lord came unto me, saying, Judge the bloody city, Jerusalem.
And its announcement: The producer of the "A" and its announcement

Verse 3

A city that sheds blood in its midst, come now. This is a neutered text, and this is the verse: A city that sheds blood in its midst, said the Lord God, come now.
:'And she made idols. Like and who made idols and go

Verse 4

Until your years. You have decreed and carried them out (Deuteronomy 4:3) in the book that Moses said
And Kalsa: Deba, we all talk about you, Perleritz, Bela.

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Verse 5

They will be slandered in you. And what is the slander? This is the name that was slandered by those who were called "the holy people of their Maker" and caused themselves to be called "a people of unclean lips" (Isaiah 6:5).

Verse 6

A man for his arm. Every Dalim is a man.

Verse 7

Father and mother: They have made it easy for you. All the abominations in the Holy Scriptures that were warned about are listed here.

Verse 8

"Consecrate it with olive oil. And not as I said, you shall sacrifice according to your own will" (Leviticus 19).

Verse 9

And to the mountains they have eaten in you. And in the wilderness they have wandered in you to error.
They have committed adultery. They have counseled wickedness.

Verse 10

Verse 11

Verse 12

And you have oppressed your neighbors. You have enriched your lovers by oppression, you have oppressed the poor. Another tongue and you have committed robbery: And you have committed robbery, as the Lord has blessed you (Psalms 6) and so have you resolved it and you have robbed your neighbors by oppression.

Verse 13

I hit him. I shouted "Woe!" and "Lamentation!": "God forbid." Here we learned that robbery is worse than anything for which we have signed a sentence.

Verse 14

Which I make you. Acts for you according to your deed.

Verse 15

And I am finished.

Verse 16

And you will inherit it. You will be ashamed of yourself for what you have done.

Verse 17

Verse 18

Slag: A mixture of waste mixed with silver and gold that must be melted down in a fire to be used as a goldsmith.

Machine Translated by Google

A furnace in which gold is smelted.

Verse 19

Verse 20

: A group of silver. When the goldsmith gathers all the slag into a furnace: To smelt. To blow

To melt: And you cast a translator and melt it.

Verse 21

Verse 22

Verse 23

Verse 24

She did not gather on the day of wrath. She did not give rain that was worthy of purification on the day of wrath, and this means as translated: "They did not labor in her, they did not work in the temple, they did not raise a lamb on the day of Leviticus."

Verse 25

:The bond of her prophets. We bind ourselves together in evil counsel.

They ate souls. They used to take bribes and hold the hands of evildoers to kill and rob and despise, and they prophesied: Peace be upon them.

:Resilience. Finance

Verse 26

They violated my Torah. They were supposed to prove, instruct, and announce law and justice, but they did not do so. This is a violation: they violated what is required to be learned.

:And I wished. And I was blessed.

Verse 27

To commit a crime of greed. To seize money.

Verse 28

They plastered them with a bland coating. It is like plastering a building with unworked clay, all its needs lacking in straw, and it will naturally crumble when rain falls on it, and a bland coating is everything that lacks integrity.

Chapter 23

Verse 1

Verse 2

Machine Translated by Google

Two women: Three women, three men.
Daughters of one mother. Both from one church, divided into two during the reign of Rehoboam.

Verse 3

There they crushed the breasts of the Egyptians, and crushed their breasts (Leviticus 22:11).
And there they did. The Egyptians crushed the breasts of their virgins, that is, to learn the ways of their abominations, they did: Itayinirish Bil'az

Verse 4

And their names. By the name of Ahola and Oholib
and their names. The first is Samaria, which I call Ahalah, which was made a tent, beginning with the calves of Jeroboam and the house of Baal for Ahab, and although Samaria was not built until the days of Omri, I call the kings of Israel: For what is built is made a head

Oholibah: Because my tent was there and my sanctuary was there.

Verse 5

And you will be satisfied. And you will desire the Lord of hosts, and
Assyria was close to them. They were neighbors to her and sent to them to be their help. This was Menahem ben Gadi (2 Kings 15:19) who gave tribute to Pul, king of Assyria, to be his hand in holding the kingdom in his hand: And the prophet likens this to an adulterous woman. If they had served God, they would not have been needed by the kings of Assyria.

Verse 6

Verse 7

And she gave up her whoredoms upon them. She gave up the heart of adulterers and the spirit of whores, and lusted after them.
And in all that she did, etc. In all the Gentiles with whom she communed, she learned their ways and was defiled by their idols.

Verse 8

And she did not forsake her whoredoms from Egypt. They also trusted in the kings of Egypt, who were pleased with us (Ibid.) in Hoshea the son of Elah, who sent messengers to Sua, king of Egypt.
For they have lain with her, etc. And since then they have poured out their fornication upon her, the lust of harlots has entered into her from her days.
Youth:

Verse 9

Therefore I gave it, etc. Sennacherib came and exiled them.

Verse 10

And she was there for women. She took a curse from them for all adulterers to abstain from her. See what happened to this woman: for her lewdness.
And judges. Like judges in the Old Testament.

Verse 11

And her sister Oholibah saw all the evil that came upon her sister through her whoredoms, and she did not see, and her
womb was corrupted. She lusted after the son of Bela.

Verse 12

To the sons of Assyria: Agagba. This is Ahaz who sent to the king of Assyria for help (ibid.).

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Verse 13

Verse 14

And added to her whoredoms: to lust after idols, whom she saw only their image.
:Erased on the wall, etc. In such a song her sister did not do: Chaldean images. The
image of Chaldean men, adorned in their garments.
: In a nutshell. Mini painting

Verse 15

: Belts of the region. Yes, the way of the Chaldean clothing,
the turbans, the turbans, the turbans. They will wear large hats, and Menachem interpreted it as if they had dipped the shirt in
blood (Genesis 37:31) and the solution of the turbans, the turbans, is the excess turban (Num. 26:27) from the turban: dyed, turbans, it has no
similarity and its solution according to the case, and so on.
:Thirds. Heroes

Verse 16

: At the sight of her eyes. For she saw a figure of their shape

Verse 17

And the children of Babylon came to her to lie down with their uncles. They made a covenant together, and I say that this is what was said about
Hezekiah, who rejoiced over the angels who were against you in Ladan (Isaiah 39:1) and fed them on our table and showed them all the
house of her disability, and an example was what the prophet said about the people of Machakos on the wall, because they came from a
distant land and the Chaldeans were not accustomed to them, as it is said there, "They came to me from a distant land, and in order to see
their face once, they were pleased with him." And the Holy One, blessed be He, was careful about the matter, as it is said, "Behold, the days
are coming, and He will carry away all that is in your house, etc." (ibid.) (and in 2 Chronicles 32:25) and not as a reward for me: Hezekiah
replied, because his heart was lifted up, and he became very angry and his soul was cut off
from them. He rebelled against Jehoiakim and Zedekiah, and he cut off the thigh of Bilhah, and he cut off like (Genesis 32:26) and he cut
off the thigh of Jacob, and he cut off the thigh of Jacob. The tongue of a joint and the cutting of a tree in the land are the same. When it is removed
from the earth, it will fall into the 30th of the 31st century, as you say, "And its roots will take root" (Psalms 50:10). A tongue that is
receptive and in all my harvest, a tongue that is uprooted will take root, and so will its fruitful branches (Isaiah 17:6). "The 31st of the 31st
century, and its branches and its branches will be fruitful" (Isaiah 17:6). A tongue that cuts off the branches of the tree and its branches.

Verse 18

Verse 19

To remember the days of her youth. Her heart was filled with desire for the Egyptians whom Zedekiah had sent to her, as it is said
above (17:17). And she rebelled against him by sending his angels to Egypt.

Verse 20

And they shall have concubines for themselves.
:As for the flesh of donkeys, their flesh is a useful organ.
: And the flow of horses. The tongue is a plural noun that is used more than all the other males of the beast: You flowed. The seed of
the seed passed like a stream of water (Habakkuk 3:10)

Verse 21

:And be careful. And remember.
:In doing. Tongue pressing

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Verse 22

: The Chaldeans who were surety for Hezekiah : The Chaldeans from
whom your soul was drawn. From whom Zedekiah returned and spoke and rebelled against them.

Verse 23

Pekud, Shua, and Koa. The name of the countries and the Bible helps (in the Book of Jeremiah 50:21) on the land: Meratim ascended to it and on the inhabitants of Pekud, and the interpreters say 30 commanders and ministers and rulers
And they are called: Shmonatz Bilaz

Verse 24

The thorn. Donesh interpreted one of the weapons of war as, and I say the language of encircling the camps as, and the thorn at your sides (Numbers 33:55) and the singers of the song of the thorn (Menachem interpreted it as, "a thorn and a merchant's true" (Psalms 21:4) and Donesh does not acknowledge it and the translation that translates and gives you a mani zina helps Donesh): The thorn is like in the hotzn and there is a hotzn meaning like a hotzn from "and your sons brought in the hotzn" (Isaiah 49:22) which means an arm and so and the hotzn came upon you (here) and its meaning is: a force like the arms of the Negev (Daniel 11:15) which means "and the soldiers of the Negev": and I will give judgment before them. What I have to judge, I will make them my messengers to do the judgment

In their sentences. A sentence that I did not write in my Torah and it is one of their etiquette sentences and what is this? This is a simile.
Eyes that blinded Zedekiah

Verse 25

Your nose and ears: They are the glory of the face, and to them belongs the priesthood and the kingdom: and
after you. The rest of the people
And your last one will be consumed by fire. And your wives will be better than your wives, who are a responsibility to rely on for livelihood.

Verse 26

Your clothes: Priestly clothes

Verse 27

Verse 28

: Which you hated. Chaldeans whom you rebelled against.

Verse 29

Verse 30

:Do these. Verb tense in the past tense.

Verse 31

Verse 32

: To contain much. To contain more than to contain, as to be unable to bear.

Verse 33

:And wilderness. Wonder.

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Verse 34

:And a lighter. The tongue is sucked until the essence of the Ishwar of Balazs.
And its vessels. The cup of drinking disaster for Israel is likened to a vessel of earthenware that is broken and cannot be repaired. So their salvation is broken and the cup will not be used to drink them again. And when he speaks of the drinking of the Gentiles, he calls it gold, as it is said, "A golden cup of Babylon in the hand of the Lord, which makes all the earth drunk" (Jeremiah 51:7).
And you shall cause its bones to be broken. As their bones shall be broken (Numbers 24:8) They did not cause the cattle to be broken (Zephaniah 3:3) The rongier of Bela drags with his teeth the surroundings of the bone or the deaf one to remove the flesh that is stuck to it and comforts his friend with a broken tongue and also solved their bones and they did not cause the cattle to be broken:

Verse 35

:I am not your time. I accept your advice, my sins.

Verse 36

:Judgment. Language of argument

Verse 37

And blood is on their hands. In their adulteries they shed
blood, and their genitals were defiled. Their adultery was with their genitals, and also with
their children, etc. And this is the shedding of blood on their hands (meaning that they produced seed in vain and did not repent):

Verse 38

They defiled my sanctuary on that day. On the day they slaughtered their children for the Akkadians, they came before me in my sanctuary to do abomination in it to provoke me to anger.
And they profaned my Sabbaths. They slaughtered their children on the Sabbath.

Verse 39

Verse 40

And even if you send them. And it is all the more difficult than anything because you send them to bring to them the leaders of the Gentiles: their enemies and the hollow seers who desecrate my
temples: send to them, etc. From Ahala and Oholibah to come to them and behold,
they came to where you bathed in blue, etc. To which Jonathan translated the site of Elohim in Balazs: to a place that you appointed for them, saying, "At such and such a place we will come out to meet you adorned with blue and white."
Blue: A type of color called blue, and their eyes are painted with it.

Verse 41

Luggage: Headquarters. Includes Neot Fridi Balazs.

Verse 42

And the voice of a multitude. There were many Akkadians in it, and not a multitude of war, but the voice of a peaceful multitude.
And to people: For people and for people there were the same multitude, not of beasts.
:From many people. There were in it those who were brought to commit adultery from
the wilderness: Sabaeans. There were dren around her, her inhabitants, Ammon and Moab, and also the translation of Sabaeans from Sohor Sahor, and they gave. Ahalah and Oholibah bracelets on their hands. To adorn themselves for adultery, that is, Ammon and Moab, because they are many, she adorns herself and glorifies herself for them, and because they are her Shekinah, glorifies herself in their eyes with her ornaments. Therefore, Ahalah and Oholibah gave bracelets on their hands so that they would be pleasing in the eyes of the adulterers. And

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And they gave a portion like that of Uzzi and Zimra, and it was for my salvation (Exodus 14) and like thee: and he that set not his heart upon the word of the Lord, and forsook him (Isa. 9).

Verse 43

And I say to the adulterous woman, "Now they have committed adultery, etc." My heart said to me about her who has committed adultery, and the old woman has committed adultery. Now that the old woman has committed adultery, her adulteries have gone out of her, and the lust of her adultery has gone out of her heart and returned to her, and behold, she is still in her adulteries, as at the beginning, she committed adultery. Every adulterous

woman has gone out, a translation of the Hebrew word "nephesh" (translated as "prostitute"). Thus I have heard, and so it is with the LORD.

To have fun with adulterers. Like having fun with adulterers when it says, "And she shall dwell in her father's house" (Genesis 33), like she shall bathe in water (Exodus 30), like she shall bathe in water, and she shall go out free (Ibid. 21), and if a woman's house vows (Numbers 31:11), and so Donesh and Menachem, his friend, interpreted the words of Esau (Leviticus 20): "And his words shall not be fulfilled."

Verse 44

And he came to her. All that filled his heart

:Wife of the lecherous. Women of the lecherous.

Verse 45

And righteous people. People who are judges, ministers of the king of Babylon and the king of Assyria, and the righteous in Kiblahon: according to the deeds of these righteous harlots, the Akkadians enjoy

The judgment of adulterers and the judgment of bloodshed. As explained after it.

Verse 46

: Raised, and given, and created, all of which are active and verb tenses.

Verse 47

And stone them with stones. The killing of their sons and daughters and the burning of their houses is the judgment of adulterers, and he created them with their swords. It is the judgment of those who shed blood, and he created a tongue of meat, and so on, and he created a forest: It shall be in your book (Joshua 17:17).

Verse 48

Verse 49

And we will give you your time. Your judges will give your time to your head.

Chapter 24

Verse 1

Ninth: To Zedekiah

Verse 2

The king of Babylon trusted. Today she is in distress.

Verse 3

The rims of the pot. According to the place where it is placed, it is called a spit, in the language of the Mishnah, which our rabbis said, where you spit two pots and two more, one of us heats the pot, one puts water into it, and one puts spices into it. We learned that the spit is the one that is placed according to the stove until

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That they may not put anything into it. And this example is about Jerusalem, which you said (above) is the pot. Now the time has come for it to be the pot and you in it to be the meat. Nebuchadnezzar will come and pour it out on the light. And Menahem interpreted: The language of Shema.

And water was poured into it. They are the necessities of the siege, poured like a pouring stone.

Verse 4

Gather her parts to her. For fear of the siege, all her leaders and ministers gathered into her.

Every good piece: Every man gathered his strength and every hardworking man fought, yes, God.

Verse 5

The choice of the flock is taken. You, Nebuchadnezzar, take the choice of your soldiers from around it, and the Lord is not satisfied with the matter of the pot: and so it must be solved. The choice of Israel will come and enter within it.

And also the generation of the objects under it. The order and value of the objects under the other members, that is, the mighty will fight for the weak and those will rely on them,

generation of language editing and also a turban a ball (Isaiah 22:18) lines of circumference of troops and also a line of translation Dra Menachem interpreted as I will magnify: the bonfire

Boil its boil. After everyone has entered it, the siege and war weapons will approach the city.

Verse 6

Her filth. The filth that is removed from her mouth by boiling her, which is recited in Ashkuma Bil'az, meaning: "No wicked people will come out of her, for she will be brought in, for her

pieces will be brought in. Exile after exile, which went out and fell to the Chaldeans, each one alone, no lot fell on her. Not like other pots, whose pieces are taken out together to be given to her before each one, his share and lot, and Jonathan translated: "It will not be worked in, it will be brought in, the lot of a place did not fall on her."

Verse 7

:Arid. Noises

You did not pour it on the ground, etc. In His anger and in a high place, You poured it out, You did not pour it out in His harvest to serve the Elohim of the Lord, and our rabbis interpreted it in the blood of Zechariah son of Jehoiada, They did not treat it as: Neither as the blood of a deer nor as the blood of a ram

Verse 8

To raise a fire. Before I commanded that blood not to be swallowed by the ground so that it would remember to avenge its revenge.

Verse 9

The bonfire: A large fire pit in Balazs

Verse 10

The fire was kindled with a lot of wood. To light the fire, the meat was boiled and the stew was stewed. When the meat was hot above the bones and it was shrunken and mixed with sauce and stirred with a spoon, it resembled a stew made of fat, which was mixed beautifully and from the raisin of the meat, smoke was transformed into it, as the Orshir Belaz says, and this is what he said, and the bones were scorched, dried up, and smoked, a tongue was scorched from Horeb (Job 29). And so, in order to be heated and scorched, a copper pot was like a cauldron that had run out of water: its boiling heats up, and its clay is burned, and the stew spoils.

Verse 11

Her filth will be consumed. Her filth will be consumed and swallowed up in her copper. She is a copper pot.

Verse 12

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You have brought calamities. You have brought calamities upon the poor by pretext and deceit. Therefore the wicked within her could not escape from her, except by the fire of her calamity.

Verse 13

In your impurity. In the impurity of fornication you will perish.
"Because you have purified yourself. To prove according to the prophets, and you have not purified yourself, etc."

Verse 14

I will not repay. I will not cancel my cut.
And I will not be comforted. To turn from my evil thought, which I have said to do unto thee.

Verse 15

Verse 16

The delight of your eyes. Your wife, as the matter proves in the end.

Verse 17

Hank: Shrugged in silence, Demonic Belaz.
Farach. Tefillin. All these are mitzvahs for mourners, and you are a substitute for mourning, and you are forbidden to wear tefillin and sandals, and you are required to cover your head and wear it before the first meal, unlike others.

Verse 18

When I commanded not to mourn.

Verse 19

What are these to us? What are these clues about us?

Verse 20

Verse 21

Which you left. In Jerusalem when you went into exile.

Verse 22

And you did as I did. You will not mourn, for there is no one among you who will not mourn, and there is no mourning except in the place of comforters, that is, you will be afraid to weep before the Chaldeans.
:that you are among
Mustache: Greenon Balazs

Verse 23

And their reasoning. The approval of the Demonic and the Belaiz.

Verse 24

:When it comes. This evil comes.

Verse 25

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:The burden of their souls. Whose souls are proud of them

Verse 26

On that day. A. The fugitive will come on the day of destruction, and so will his solution be on that day. The fugitive will come to you: to make your ear hear. On that day your mouth will be opened: to
make ears hear. To announce the news that the city has been struck.

Verse 27

With the refugee: The refugee.

And you shall speak and not be silent. As I have said to you, and you shall be silent and not be to them, etc. From now on they will see that your words are true and you shall no longer be silent in prophesying to them.

Chapter 25

Verse 1

Verse 2

Verse 3

Brother: Happy Tongue

:Because it was inherited. Because it was inherited and was bequeathed to others

Verse 4

To the ancients: Chaldeans and Aram to the east are

Verse 5

Verse 6

Because he clapped his hands and stamped his feet. For the sake of joy, and despite what the beginning of the book (above) says, "For the sake of mourning, clap your hands and stamp your feet," the brother says, "There are things that are done for mourning and for joy, but their purpose is not the same, and so are flutes for marriage and death."

And your background: Marfa's tongue

In all your slander. A tongue of contempt is dissolved in it, as in "And Esau despised" (Genesis 25:34) which is translated: "Onkelos and Esau despised" and I say that the tongue of the slanderer is a slanderer.

Verse 7

Verse 8

Behold, like all the nations, the house of Judah. The love of God, the Blessed One, has vanished from them, and they have grown weary of giving themselves into the hands of Nebuchadnezzar, like the rest of the Akkadians, and there is a Midrash legend that they entered the temple and folded the forms of the cherubim that Solomon had made on the wall of the temple like a cave of men and women (1 Kings 7:36) and brought them outside, saying, "Look, those who were showing themselves as humble, what were they doing?"

Verse 9

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Here I am opening. The fortresses of the land of Moab which are in the book at the end of their border is the shoulder at the end of the border of their land: as in (Exodus 27:15) and the second shoulder to the shoulder which is translated into Hebrew

Verse 10

To the children of old. He prepared them to come against the children of Ammon by the way of the land of Moab.

Verse 11

Verse 12

Verse 13

And Dedan: And Dedan. And Dedan

Verse 14

In the hands of my people Israel. They will be my messengers to avenge my vengeance.

Verse 15

The Philistines did this with vengeance. With hatred and bitterness, like a man taking revenge on his enemy.

Verse 16

The Kerethites. Amma, who is responsible for the exodus, and I say, because I saw in another place that the Philistines are called Kerethites, the inhabitants of the sea region, a nation of Kerethites (Zephaniah 2:5) and he does not call another nation that way. It seems to me that there is a border among the Philistines called Kerethites, and so I find in the book of (1 Samuel 30) that in the battalion that burned Ziklag, we raided the Negev, Kerethites, the sea coast. From the beginning of the Exodus, they are Philistines who live in the southwestern part of the border of the Land of Israel on the last sea.

Chapter 26

Verse 1

On the twelfth day. To Zedekiah.

Verse 2

About Jerusalem, which was under siege.

Brother: Tongue of joy
The doors of the nations have been broken. A city that all the Gentiles used to enter for merchandise will now be broken, for the siege will not lift from it until it is captured.
:It was turned to me. From now on, the goods of the nations were turned to me.
I will be filled with ruins. I will be filled with the city of Jerusalem, the ruins.

Verse 3

Verse 4

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And I will uproot them like the house of the proud, the Lord will uproot them (Proverbs 15:25) and they will be uprooted from above (Deuteronomy 28). To dry a rock. Since it was built of rock in the sea, when it was broken and the ore was carried into the sea, the rock remained smooth: and so did the waves of the sea.

Verse 5

: A surface of snares. On the rock the fishermen will flatten the snares of their nets to wipe them.

Verse 6

And her daughters who are in the field. The villages that are subject to her around her

Verse 7

Verse 8

And they will cast a cold on you. And they will set up against you enough to bewitch you with poison.

Verse 9

And he accepted it. It is one of the tricks of the siege to throw large stones and strike against him the Ilkoli"ah Dshapuri"yra Belaz and there are foreigners accepted Dsharpli"ta Belaz and there are foreigners: Purira Belaz

:With his swords. With the art of destruction that he will bring with him

Verse 10

From the snorting of his horses. When there are many horses, they raise dust with their feet, and it rises and becomes like a cloud and darkens: the earth is called snorting, and so is the snorting of water that covers it (Job 22). The Lapoi"shon of Bel"z: Like the entrance to a city that is broken through. How many times did Demetrius, the daughter of Demetrius, come to me from the bull whose wall is breached?

Verse 11

Verse 12

:Your goods. Your merchandise

Verse 13

Verse 14

Verse 15

Verse 16

And they were afraid for moments. For fragments, lest they also come upon them as a blessing for moments. The language of a fragment is like (Isaiah 5:1) the calm of the sea, awake for a moment (Job 26:2) on the moments of the earth: Psalms 33:1) on the oppressed of the earth and Nehemiah interpreted the language of a moment as if a moment were in their nose (Isa. 33:1) and they were desolate. The language of astonishment

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Verse 17

Blowing from the days. Some Nokdim Rafi and Putrin are settled from the days of old and some Nokdim emphasize: and Putrin is settled with strength by the days surrounding it. And so Jonathan translated: And so he: Who gave their names. Surroundings to all who sit: their names. Lordprimemint Belaez

Verse 18

:Isn't it. Like the islands: Your
discovery. Your discovery in exile

Verse 19

By bringing the abyss upon you. I will cover you with the covering of the nations of the earth, like the abyss, and you will be covered with the nations of the earth, as the Lord says, and as it was said in the beginning, it was given into the hand of Nebuchadnezzar, and the end of the sea rose and sank.

Verse 20

You are descending into the pit. With those descending into hell.
:To a people of the world. With the rest of the Gentiles who were there from time
immemorial: As ruins from time immemorial. As cities that have been destroyed since then, Sodom and
her companions: 'I will give you a deer in the land of the living. And you will give glory to Jerusalem.

Verse 21

In a dream. Jonathan retired in a dream as if he had not been born, and the interpreters say to the "place of dancing, Shairi": "and the evil one"

Chapter 27

Verse 1

Verse 2

Verse 3

On the sea inlets. On the harbor where the ships come up to the wall and the gates and many spies sit: On the sea and there is no harbor and no ships can approach them.
: Entrances to the sea. Port of Bil'az, the
peddler of the nations. Such was their custom: merchants coming to it from the north and the south were not permitted to trade with each other, but the inhabitants of the city took from one and sold to the other.
You said, "I am the perfection of beauty." Until now, I have said, "I am the perfection of beauty." (Lamentations 2:15-16) "I am the perfection of beauty." (Psalms 48:3) "Now you boast that I am the perfection of beauty." The end of beauty is in me.

Verse 4

:Boniich. Ardachelich, L. Benin

Verse 5

Cypresses from Mishna. Since it was built at sea, the prophet's ship was lost as a fine ship.
: Which weighed down her burden within her and sank in the east wind

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:Mishnir. Tor Telga: All the
sailors. The sailors from whom the ship was made
Cedar from Lebanon. Name of a forest where cedars are marked with a
mast. It is the tall, upright tree stuck into a ship where the sail is hoisted, which is called the "Ya"a: "Bela"z" and which has holes in its
top through which the rope with which the ship is pulled enters and exits the mast.

Verse 6

:Oaks. From the tree of Sarek, which are called Keishna, Balaz: Your oars.
They are broad at the head, with which the ship is led, Raymash, Balaz, your plank. It is the broad plank at
the head of a ship opposite the mast at the head of which the ship is turned to all sides and directed to the road, and the captain holds it, and in
the second language: Captain, and in the language of the strong man, they made a bast of Assyria. It is impossible for it to be anything but
wood, and this is a bast of Assyria. It is one box, the
language of Tidhar and Tashar (Isaiah 41:19) both of them are Ashkaru'in, and the captain of Tyre, who likened it to a plank of Ashkaru'in
covered with bast by nails for decoration and strength, because Jonathan Dafin translated that Ashkaru'in, which is hammered with bast, the
house of Hopa will not be covered with a covering, it will not fall, but Jonathan interpreted this captain according to the matter of the city
on the boards of its gates.

Verse 7

Six in embroidery. The opposite of six is made in embroidery
drawings: a commentary. It is read in the "B"A Sigal and in our languages in the "Wayla"a Bilaz, "May you
have a miracle." To spread it on a cedar stake and raise it on the mast, a miracle in the Mishnah language: "Klons" and Bilaz "Porka"

:There was a covering for the tent and the roof over the whole ship.

Verse 8

:Be your own boat. Take hold of your oars to guide you.
The captain holds the ropes to steer and straighten the ship.

Verse 9

: Elders of the border. Building craftsmen, as it is said, and emergency builders and the borderers (1 Kings 5:32) : Holders of the wall.
Installations in the wall that water will not enter. Afeiton"t Takraucha"a Belaz: All the ships of the sea and their sailors. Their sailors

They were in you. They were around you to sail to the distant countries to bring the goods into you to guarantee your
return. The guarantee is all the needs of a person in whom he lives and from whom he is guaranteed: and his salvation for his life.
Grantia"a

Verse 10

Verse 11

The children of Erod and your people. And the rest of the army of men who dwell within you.
And dwarfs. I heard from Rabbi Menachem about the name of the Kapotkai, who said that those who descend into the sea to the abyss from
the gates of the abysses, the fathoms of its depth, were called dwarfs, and there are those who interpret them as dwarfs.
And they entered within a cubit.
Their signs. They are baskets in which arrows are placed like (Jeremiah 21) The arrows are full of signs: Kuichrin"a"a Bil"z: Hang up. Many
heaps of heaps

Verse 12

Tarshish: A sea called Tarshish.
:From all the wealth that was within you, and the merchants are confident that they will find in you merchandise that is worthy of
them:In contrast. Ashtian Balaz

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They left you. Your strength and helper, like (Nehemiah 3:8) and they left Jerusalem even to the wall: And from a man's wealth is his strength that sets him on his feet.

Verse 13

In the soul of a man: Slaves and maidservants to sell

Verse 14

Verse 15

Your hand: Your place.
:Tooth horns and the boys. Goat horns and elephant bones and peacocks, birds that are called "Peon" in "Bala"z
:They returned your wages. They brought you a reward.

Verse 16

"Aram is your merchant. In the precious stones mentioned in the Bible, and in scarlet, and embroidery, and mud."
From the multitude of your deeds. From the fact that your wives and your ministers knew that they were not shown any work of adornment and splendor: for a jewel
:In your presence. Ikerbunkla in Laz

Verse 17

In the heyti of the manit. There is a place whose heyti is beautiful, like until you come to the manit (Judges 18) and the Midrash of the Agada, Hatin, Yafin, and Gesin, which are sold in the minyan, and Jonathan translated in the heyti of the richus, the language of a group of minyanim, many trokas, Belaz, and his companion in the Pesikta, what is the blood richus in the belly, even Leah richus in the sons, and I did not know what it was from the mouth of Rabbi Shimon, I found that he found in the Bible a Jerusalem translation in the heyti of the manit and the feng deshushla and the word shari deshushla in the Gemara, we differ in peeled barley and say, I am the manit, the language of dishes, ready food, and even according to the accent of Jonathan's way of translating the word, sometimes it means sometimes a midrash, so he translated it, and also the name of the city that is counted, we are not counting there, and the count does not produce: Ha"a and he translated even to Taman, the irmon, the katuli karta, desgiin itargushtha
And feng. I saw in the book of Joseph the Priest that the persimmon tree is feng and they were prominent in Jericho and because of the good smell, Jericho is called in the Bible in the Bible.

Verse 18

White wine: A refreshing and comforting brewed white wine mixed with wheat milk (Psalms 10:11)
And the wool was white. And the lamb was circumcised on the day the lamb was born, and its mother purified it by washing it, and they made a covering.
And he shall be scourged with hooks round about him, that his wool may be clean and white, as white as white asses (Judges 5:11).

Verse 19

:Wednesday and Greece. Countries
are :out of stock. From Shirayn's tomb
Iron: Made of wrought iron. Made like a lampshade from the Laz, and it is not a common iron.

Verse 20

:In casual clothes for her car. In clothes that pierced her to the ribs.

Verse 21

Firstborn. Lambs and Jonathan translated in Torah, and so translated a hundred thousand Kerim Damishah king of Moab (2 Kings 3:4).

Verse 22

Machine Translated by Google

Verse 23

Assyria: Assur as Media. 100% of Assyria and Media

Verse 24

In the complexes. In the things that are part of the Paramont complex in Belaz and what are the complexes that are covered in azure blue?
And embroidered taliths of blue are embroidered
and in the treasury of the Romans. With luxurious jewelry that they store in a box that they call Ashkarin Bil'az, and they are covered with leather and decorated with various nails, rows and rows of drawings, and they are in the Aramaic language: Kemetrin and in the Hebrew language in the Romans, and they are bound and tied with mud ropes for decoration.
And packed. The Lord of the Jews, those boxes were placed in myrtle tree towers and brought into the towers and the jars inside them and the jewelry inside the jars, all together for merchandise, and so the solution of the language in a short language and in the treasury in the boxes tied with ropes and packed inside a cedar tree, which boxes are the jars and were tied with ropes and placed in myrtle towers, which are a type of cedar and the assemblies inside the boxes, read Jonathan and the sorcerers, packed in the Imelin di Zaharita, jewelry that needed good protection, seals in the jars, placed in the jars and the towers in the translation as: We are saying a box and a shipwreck in the Bil'az

Verse 25

The ships of Tarshish. They were your servants to the plain and the plain, just as the plain is a beaten path to bring goods to the city that dwells on land. The ships of Tarshish were your servants to bring your west into you. The tongue of Sharon and the
plain and its likeness rose in its servants (Jeremiah 5:11).
And you will be filled, and you will be greatly honored. They will bring a great burden upon you, and they will make your burden heavier than it is.

Verse 26

He brought you into many waters, he who sailed you. Like the way of great ships that are sailed into the depths of the sea, and while you were full and heavy, the east wind came and scattered you in the heart of the seas. And as for the example of a city:
While you were full of wealth, your heart was lifted up, and disaster came upon you.

Verse 27

Verse 28

: Lots. Like city lots.

Verse 29

They will stand on the land. What more do we have in ships? Where else can we carry goods?

Verse 30

:They will wallow. They will roll.

Verse 31

Verse 32

And they brought their sons to you. In their end

Machine Translated by Google

Similarly. Thus was the name of the chief of Edom, as it is said, "A similar burden" (Isaiah 21:11) and "A similar burden" (Isaiah 21:11).

:Similarly. For example

Verse 33

When your inheritance comes out, etc. All this will be lamented over you in their lamentation.

Verse 34

Verse 35

Thundered faces. Shy faces and so on for thunder (1 Samuel 1:6) and so on for any complaint
:Toramat

Verse 36

Whistle: Shobali Belaz, thus whistling about something that has passed and gone.

Chapter 28

Verse 1

Verse 2

The seat of God. He made for him in the air above the sea in the heavens, as it were seven firmaments, and he sat for him on the highest:

Verse 3

Behold, you are wiser than Daniel. Daniel came to Nebuchadnezzar to make him a god, and to Daniel he worshipped and offered sacrifices: and Nechochin said to the king, "It is not acceptable to you, and you make yourself a god."
Every mute is not mute. Not mute are they than Canthorin, who are from Canthorin, meaning, are you wise: like Daniel, in whom no secret has been revealed to you (Daniel 6).

Verse 4

You have made yourself strong. You have bought yourself
wealth, and you have made gold and silver. And as for you,

Verse 5

Verse 6

Verse 7

And they emptied their swords. As it is said and in the Midrash of the Agada of Mischab, remember that Baal, like three women, made themselves gods, and Baal, like the wives of Joash, the son of Ahaziah, as it is said (Daniel 2:24), and Joash made judges and Hiram.
And Nebuchadnezzar:

Your beauty: Your appearance is a beautiful expression of your face, and the Midrash demands your beauty.

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Verse 8

Verse 9

:Defiles you. Like he killed you.

Verse 10

Verse 11

Verse 12

You seal a plan, etc. You are full of wisdom to seal and imprint every pattern and shape.
Plan: Painter in Bela

Verse 13

In Eden, the garden of God, etc., in the garden of Eden, you will be adorned with all kinds of ornaments and adornments, as in the garden of Eden, the Lord of all the earth, and He will call you to love all the trees of the field, from their rows to your garments.
Your veil, your canopy, your covering garment
The work of your drums and your flutes in you. Although I gave you this honor, I knew that you would be proud, and I made in you the work of drums and flutes that bring out the wind with the sound of a singer like a drum, and you had to look at them.

Verse 14

The cherub from the covering of the covering. The bird of measure, meaning the great bird that covers with its wings, the covering of the great, meaning the ruler of a great government, from the covering of the tongue of greatness like the men of measure (Numbers 14) translated as masculine
:Dmashgan
And I gave you a place to buy for yourself a name in the building of my holy mountain: you assisted Solomon with cedar trees.

You walked among the stones of fire. You made a memorial for yourself with the kings of Israel, who are like ministering angels.

Verse 15

"We found fault with you. In your saying, 'I am not.'"

Verse 16

:Melo. As in:Melo, I will destroy

you from the mountain of God. You have caused me to destroy you so that you will no longer be righteous in the building of my house:
and I will destroy you. As in:I will destroy you
From stones of fire. Do not take part with the righteous, and our rabbis in the Midrash Agada discussed this matter with the first Adam. And so the prophet said to Hiram, "Why are you so proud of your heavens? Perhaps you were in the Garden of Eden, as the first Adam was.
Every precious stone, etc., for I made all these canopies for the first Adam, and the least of them was gold, which is the last of the workmanship of your drums, etc. In this I compared you to him and not in any other, and in you I looked and created drums and holes in the first Adam. You are the anointed cherub. Perhaps you are like that cherub who was great in the anointing, covering the whole from one end of heaven to the other. And perhaps I gave you: to be in the holy mountains as I gave him.

Verse 17

You have corrupted your wisdom for your beauty. You have been proud
of your beauty. To look at you. To look at your shame, to look as if you were seeing.

Machine Translated by Google

Verse 18

You have defiled your sanctuaries. Your
holiness is a fire from within you. The proud words that have come out of your mouth, saying, "I am not a man," as the translation says, and I have spoken to
the people: "Datkifin is like a fire from the burdens of your malice."

Verse 19

:Desolation. Confused

Verse 20

Verse 21

Verse 22

Verse 23

And the slain shall fall within it, because of the sword upon it round about. For the inhabitants of the city shall fall: and they shall be sure to be slain within it.
And he fell. As I have not fallen (Genesis 48) not understanding and as our enemies are fallen (Deuteronomy 32:31) they will condemn themselves to be dead within it.

Verse 24

And there will be no more for the house of Israel, etc., as it was prophesied concerning Ammon, Moab, Philistia, Edom, Tyre, and Sidon, who are the inhabitants of the land of Israel, who will be destroyed, and since they will all be destroyed, there will be no thorn or thorn for Israel in all its surroundings to hurt them and to cause them harm. It is a kind
of thorn and a thorn.
Malignant: The matter of the pain is like malignant leprosy (Leviticus 13:51) Punyan"t Bil"z
:Slow them down. Despise them.

Verse 25

To my servant Jacob. Just as I gave Jacob a land without Egypt, and a land stretching out to the west and east and north and south (Genesis 28:14)

Chapter 29

Verse 1

Verse 2

Verse 3

The great jackal. Since all the greatness of Egypt and all its sufficiency is due to the Nile River, the prophet compares its queen to a jackal and her people to a fish.

Machine Translated by Google

I have no need of superiors, for I have sufficient for all my needs: and I made myself. By my might and wisdom I have increased my greatness and my dominion.

Verse 4

:Hahim. Like a kind of iron ring, the fish will shine on you with its scales. Intishaikratish: That is, I will give it into the hearts of all your warriors to go out to war with your people, and they will all fall.

Verse 5

And the desert is abandoned. This is the loss of fish because they were abandoned on the dry land, dead.

Verse 6

A reed. How many times did they trust in them in the days of Sennacherib and Nebuchadnezzar, and it did not benefit them: the reed is soft and does not give confidence to the one who leans on it.

Verse 7

You grasp them with your hand. With your hand, like a man walking and leaning on his stick.
:Run. Run.
And you have broken every shoulder of theirs. Their shoulders are like a man leaning on a reed and it breaks, and the man falls on it: and the membranes enter his shoulders.
And you have set up for them all the loins. Since you will break, they will have to strengthen their loins and stand on them. And you are like a man whose friend leans on him and he is weak and you say to him, Strengthen your loins, for you will no longer rely on me, and so will the Lord, and you will not be a source of wealth to me. And there are substitutes, and you have set up for them, and I do not see their words, and I comfort his friend with a standing position of feet like me.

Verse 8

Verse 9

Verse 10

Verse 11

And it will not rest for forty years. Forty-two years of famine were decreed in Pharaoh's dream, corresponding to the three times that the dream was written: seven cows and seven bad she-goats (Genesis 41:20). He saw and told Joseph, twice, and Joseph said to him, "The seven lean and bad cows and the seven lean she-goats" (ibid.). So forty-two years of famine, and they had only two, as it is said, "This is the year of the famine" (ibid. 45). And from the time Jacob went down to Egypt, the famine ended, for in the third year they sowed, as it is said, "And you shall give seed, and we shall live," etc. (ibid. 44). And the forty years have been fulfilled for them now: "You shall rest for forty years." You shall rest for forty years. You shall rest for forty years.

Verse 12

Verse 13

Machine Translated by Google

Verse 14

Their addiction: Their habitation is 11, as is their history, and so is their friend Menachem.

Verse 15

: Not to be reduced to the nations. The language of government is like that of the fish of the sea (Ibid. 1).

Verse 16

And Egypt will no longer be a refuge for the house of Israel, reminding them of the iniquity that God, the Holy One, told them: "You shall see them no more" (Exodus 14:13).

Verse 17

And it came to pass in the twenty-seventh year of the reign of Nebuchadnezzar, that year Egypt was given into his hand, as we have seen: in the order of the world, and there are in this book many prophecies written from the beginning and from the end.

Verse 18

He employed his army. He did great work on Tyre.
:Every head. His soldiers.
Bald and every shoulder ragged. As is the custom of those who besiege a city for many days and are troubled and arrive carrying loads of wood and stones, and he captured Tyre in the twenty-third year of his reign, as we have noted in the order: Olam, bald and bald, and Belaz: ragged. Pela'ah, Belaz, and he had no
reward. After they plundered the spoils,
the sea rose and washed them away, as it was decreed for them and their spoils to be lost in the sea.

Verse 19

Verse 20

His work in which he has worked. The reward of his work in which he has worked in my commandments in Tyre I will give him the land of Egypt: which they have done for me. Egypt is evil in their support, which they have assured my people with their help in vain.

Verse 21

On that day I will sprout a horn. I have not heard or found in the Bible what is the growth of the horn of Israel in the fall of Egypt, for Israel was exiled eight years before the fall of Egypt, and I say, "On that day I will gather Egypt, referring to the chapter of Ma'ale, at the end of forty years, and the same calculation is completed in the year of Belshazzar. And we find in Daniel that in that year the kings of Persia began to grow strong and a fall was decreed upon Babylon, as it is said (Daniel 7:1). In the year of Hadad of Belshazzar, Daniel had a dream, etc., "Kedmita is like a lion, which is Babylon (ibid.), and it is written (ibid.), "The face was as long as it was, and the limbs and the tail were gone, and the last breath was given to the bear, which is Persia, and it is written, and so it was said to her, "Arise, I will eat the flesh of the rams of the kingdom, and the kingdom of Persia is the growth of the horn of Israel, as it is said in Cyrus, "I will build," meaning, "My city will be built, and my exile will be released" (Isaiah 45:13). And from where does it come that forty years of Egypt were completed in that same chapter, "Egypt gave" In the hand of Nebuchadnezzar, in the year that it is said, "We will prophesy this to Ezekiel," he added forty years, making sixty-seven. Of these, forty-five were for Nebuchadnezzar and twenty-three for Oyl Merodech, as it is said in the tractate of Magellan, and one year of them was added to this and that: as it is said, "The years were cut off."

And I will give you an opening of the mouth among them. For you, Ezekiel, there will be an opening of the mouth when they see your prophecy fulfilled.

Chapter 30

Verse 1

Machine Translated by Google

Verse 2

:Haha. Like ahhaha for the future day to come on those same Akkams

Verse 3

The Age of the Gentiles. The Age of the Common People

Verse 4

And there was a trembling in Cush. When they heard of the fall of Egypt, they were afraid for their lives, lest the king of Babylon should come up against them.

Verse 5

And all the ravens. And all the ravens, and

Verse 6

Verse 7

Verse 8

I have kindled a fire. I am as angry as fire.

Verse 9

Angels from before me. Legions of troops go on my errand in many convoys to terrify Cush.
The sitting one: Sure.
:Betzim. Like andzim from the land of the Canaanites (Numbers 24:24) and so Jonathan translated in Legions

Verse 10

Verse 11

Verse 12

And I gave you rivers. The land of the rivers is Egypt.
And I sold. As translated: And I delivered.

Verse 13

Verse 14

And I made judgments in Alexandria.

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Verse 15

Verse 16

: To break. Her wall will break: The
enemies will come upon her every day. The enemies will come upon her every day.

Verse 17

And behold, you will go into captivity. Both the countries of On and Phibes

Verse 18

Darkness: The day will be dark. The light
will be blocked. A cloud will cover it. Trouble will come upon it and cover it and darken it like a cloud cover today.
And its daughters: and Kafr Nah.

Verse 19

Verse 20

Verse 21

I broke the arm of Pharaoh king of Egypt. I had already given his army into the hand of Nebuchadnezzar in the fourth year of Jehoiakim, as it is said in the book (Jeremiah 46:2) to Egypt concerning the army of Pharaoh king of Egypt who was at Carchemish on the Euphrates River, which Nebuchadnezzar and Gomer had defeated.
And behold, she was not healed. From that day onward, as it is said in the Book of Kings (2 Kings 24:7) at the end, and the king of Egypt no longer went out of his land, for the king of Babylon took it from the river Euphrates to the stream of Egypt. And in this style Jeremiah also prophesied about the same plague in the language of "there is no healing for it," as it is said (Jeremiah 46:11): "Alas, Gilead, and the virgin daughter of Egypt have you multiplied many remedies in vain; you have gone up to the mountain: you have no healing."
: Not worn. L. A binding that binds a broken bone: For a cat. A garment
made of clothes and bandages like (above 16) and a bandage not a bandage
: To seize with the sword. That he may have more strength to fight

Verse 22

And I will break his arms. I will break the second, and both of them will be broken. That is, the king of Babylon has already taken from the Lord: I will yet give him the rest of the kingdom.

Verse 23

Verse 24

And I held on. The tongue held on.

Verse 25

And I held. LXX A hold that he holds in his hand for a firmness that will not fall, and the end will prove it, and Pharaoh's arms will fall, for he does not hold them.

Chapter 31

Machine Translated by Google

Verse 1

Verse 2

To whom did you compare yourself in your greatness? When you were exalted against me, to whom did you think you were like?

Verse 3

Here is Assyria, which I have already brought down.

:A cedar in Lebanon. :And a
grove of shade. A great shady forest.
And among the thick trees. Fresh.
:Tsamrethu. Tzima"a Belaz

Verse 4

:Ta'aliya. Puszitz Belaz
To all the trees of the field. To water them and the example according to Jonathan's translation is a Torah like a cedar: Lebanon and Gomer are like a pillar of water, the
deep has lifted it up. In the Ammia Segi in Summekwa, the attack of Melchizedek, who served to strengthen its kingdoms and its rule over all the countries of Ara, and the Midrash of Agada and among the thickets was its top, from where did it gain greatness, since it avoided the advice of the generation of the fleet, as it is said (Genesis 7): From that land Assyria came out, when all the inhabitants of the world were made one to come in counsel to rebel against it, then its top was visible to itself and did not hang down with them. Waters have raised it up, the deep has lifted it up. And on the Shema

At the voice of Jonah the son of Amit, who went down into the abyss, and the people of Nineveh returned from the wrath that was in their hands.

Verse 5

:its branches. its branches
:His glory. His songs.
From many waters he sent forth. His splendors by many waters he sent forth his splendors, that is, in his greatness: and the
sending forth falls in them as if it were a sending forth of the waters (above 16).

Verse 6

:In its branches. In its branches
:We nest. L. nest

Verse 7

:And the beauty of its
branches. They are also branches that lean along each side like a kind of vine that is planted in the vineyard. :Balaaz

Verse 8

They did not darken his appearance. That is, there was not one of them more handsome than him.
:In the garden of God. That is, in the whole world:
and chestnuts. Kashtini"sh Belaz

Verse 9

:All the trees of Eden. That is, all the finest kings

Verse 10

Machine Translated by Google

"O you who are tall in stature. Thus I said to Assyria:

Verse 11

In the hand of the nations. In the hand of Nebuchadnezzar, I gave him a strong hand, saying, "First year, a lamb, Nanua."

Nebuchadnezzar: Do whatever I want.

Verse 12

And they cast him down. And they cast him down to the ground, as it were, and cast him down upon the camp (Numbers 11:31).

Verse 13

"On his fall they will dwell, etc." As translated, on the fall of Katilohi.

Verse 14

Water trees. They are soft and weak, but their branches are soft and long because of the moisture of the water. They should not compare themselves to the cedars of Eden, that is, they would not be proud of Israel and they would not stand among the thickets. They would not be
proud to compare their strength to the thickets of trees.

Verse 15

On the day of the descent of Shaul: When I humbled the king of Assyria by the hand of his
enemy: I covered him with mourning. Many mourners were gathered around him. I covered
the abyss over him. I covered the abyss for him, which was accustomed to watering him and growing him, as he said above: I lifted him up that day, I covered him with a covering that he would not rise, and I quenched his burning, meaning: I decided his helpers.

And I will stop its rivers. They would go around the grove and trap many
waters. They would lengthen the furrows, as he said above, and the furrows would lengthen from the waters.
:many
And Akadir: For him, Lebanon
:Vakdir. The language of freedom
And all the trees of the field, which were his channels, were sent unto them, as he said above.
He fainted. For him, he stopped fighting like a man who faints and his spirit blossoms. Peshmerga of Bela

Verse 16

And they were comforted in the lower land. The rest of those who descended into hell received comfort, saying, "This also, like us,

Verse 17

And his arm shall dwell in his shadow. And his helpers shall dwell in his shadow.

Verse 18

To whom did you compare yourself like this? You, Pharaoh, to whom among the trees of Eden did you compare yourself that he would be as great as Assyria in honor and greatness, and you saw that Saul brought him down, and you also brought him down with the trees of Eden with the rest of the kings.
:strong:'to
the netherworld. Gehenna

Chapter 32

Verse 1

Machine Translated by Google

Verse 2

You were like a tyrant of the nations, and you were like a tyrant in the seas. You were to lie down in your midst like the judgment of the fish, and not to go out on dry land. And you were lifted up in your heart, and you were like a tyrant who rules the land, and went out to devour prey, and you came out in your rivers. And you went out with your rivers like a tongue of a tyrant from its belly (Psalms 26) for the Jordan will rise up (Job 44) and the ambush of Israel will rise up from its place (Judges 20:33) The language of the matter concerning And comes out of hiding:

"And you shall be a scoundrel. Your

tongue is a scoundrel with your feet. You had no feet, but you made yourself feet like the beasts of the earth, to pass through the waters of the lands and to tread the rivers." And the example in the translation is Jonathan and Agatha in your ministry, and Aza'a the common people in the Samakevoth: "And you shall destroy the capital of the land."

Verse 3

In the Bible, there is a word for a fortress and many forts, “He will dwell in his fortress” (Habakkuk 1:15). Fortresses and forts: Ecclesiastes 7:15

Verse 4

Verse 5

And I filled the valleys with your heights. I cast you out like a heap in the sea (Exodus 15:1), and some say: Your heights are like a heap of worms and a heap of worms (Isa. 16).

Verse 6

And I will water the land of Zephath. A land where you float on the surface of the waters of your life like (Lamentations 3:54): Waters flowed over my head (2 Kings 7) and the iron floated that land I will water with your blood: Zephath. Tonprot"ment Bil"z, on the high mountains in it: and streams. Raoir"sh Bil"z

Verse 7

And I will cover the heavens with your fire. When your fire goes out, the smoke will rise and cover the heavens and darken the lights. And they will be astonished, for everyone will be concerned about his life, saying, "He will rise against us too." That is, everyone who hears your message will mourn. The Destroyer:

Verse 8

All the lights of light in the sky. The singers of the heavens are yours.

Verse 9

And I angered their heart. That is, their heart was irritated and terrified.

:By bringing your blessing. In my letters, show your love to me, a common man.

Verse 10

And my names. A tongue of

astonishment: With my sword flying over their faces. A tongue of a bird blooming, I send upon you a force, I send through their land. And they were afraid for moments. For the fragments, lest the fragment come upon them also. The tongue of a moment, indeed, my friend Menachem. Every man for himself. Every man for himself, that is, the Lord of hosts.

Verse 11

Machine Translated by Google

Verse 12

Verse 13

Above water: Of other countries you would have oppressed.

Verse 14

I will sink their waters. No beast shall trample on the foot of a beast. And the clay shall sink, and the waters shall be clear and pure as refined oil.

Verse 15

:A land of abundance. A land that is now abundant in all goodness.

Verse 16

Verse 17

Verse 18

:Noah. Wept and lamented.
And he brought her down, and her daughters, etc. He prophesied about him and about all the deniers of prophecy who went down to the pit of destruction: "Here the Holy One, blessed be He, showed Ezekiel that all the deniers of prophecy would go down to Gehenna."

Verse 19

From whom did Naamat come? Did you also come from the rest of the Akkadians? You went down into the pit and laid them there.

Verse 20

:The sword gave. To the sword Egypt gave.

Verse 21

They will talk to him. They will talk about him and his assistants.
Mighty gods from the underworld. The Bible says, "Let his helpers speak to him with his helpers." That is, even about his helpers, mighty gods from the underworld will speak to him, and thus they will say, "They descended upon them, they lay down," and so on. All those who are close to him and to me and to them and to you are nothing but words about him.

Verse 22

:'There is Assyria. In Gehenna
His surroundings: In the depths of Sheol, his graves are made ready, for he did not come out from there to rest in his grave.

Verse 23

:In the depths of the pit. In the depths of the pit: And it was
her company. In the midst of Sheol, the surroundings of her
burial: Which they gave to Hittite. Which they gave to Bar in the land of Israel

Verse 24

Machine Translated by Google

Verse 25

We gave her a bed.

Verse 26

Creators: Like the dead

Verse 27

And they will not lie down. Those who are remembered with the mighty ones who died by killing themselves, for they fall and are worse than the Achum who died by killing themselves and went down with their weapons of war to Sheol.

And they buried their swords under their heads as a sign to announce that the sword had no power over them.
And their iniquity shall be upon their bones. Nothing shall be lacking from their iniquity that the sword of slaughter shall not atone for them.
They were killed, and what is the iniquity? For the slaughter of those mighty men was in the land of the living.

Verse 28

And you are inside. To Pharaoh he says:
You are the slain of the sword. And not with the dead who have died themselves.

Verse 29

Verse 30

In their weakness, they are ashamed of their strength. In their weakness, they are ashamed of their strength.

Verse 31

Verse 32

For I have given my seal in the land of the living, for I will give my fear in the land of Israel, and it shall be given no more.
:A piece of human flesh

Chapter 33

Verse 1

Verse 2

To the viewer: Badi"ta Belaz

Verse 3

And behold the sword. These are the armies.

Verse 4

His blood shall be upon his own head. The guilt of his death shall be required at his own hand, who has sinned against his soul.

Machine Translated by Google

Verse 5

And he was careful, and his life escaped. If he had been careful, he would have escaped.

Verse 6

Verse 7

I have given you a watchman. As the watchman who is warned so that you do not lose a soul, so I have given you to warn Israel:

Verse 8

Verse 9

Verse 10

Yes, you said. Therefore, you do not wish to return, as you believe that an answer will not benefit you.

Verse 11

Verse 12

To live in it. In his righteousness.

Verse 13

You will not remember: to save him from being punished for this offense

Verse 14

Verse 15

: Bruised. A pawn that I was ordered to return at sunrise.

Verse 16

Verse 17

Verse 18

And he died in them. He will be punished for them.

Verse 19

Machine Translated by Google

Verse 20

Verse 21

Verse 22

And he opened my mouth. As he said at the beginning of the book (above 3), "And you will be silent and no one will be able to rebuke you." And later he said to him (above 24), "On the day I take away from them the fugitive will come to you. On that day he will open your mouth: the fugitive will be silent and no one will be silent anymore."

Until: Come to me in the morning. That is, while Come to me in the morning as before Come to me in the morning

Verse 23

Verse 24

One was Abraham. This is one of the four things that Rabbi Akiva demanded, and his disciple Rabbi Shimon ben Yochai demanded like him, and so did Rabbi Shimon demand that Abraham, who was commanded only on one commandment, inherit the land. We, who were commanded on many commandments, inherited the land, especially since it was given to us as an inheritance: the prophet answers them.

Verse 25

You shall eat with the blood, etc. And you shall inherit the land in peace, if you are commanded not to observe the blood. You shall eat the delicacies of the Tephnokims. You shall eat by murder, who kill the wealthy and take their wealth.

Verse 26

You stood on your sword. That is, you relied on your sword with all your confidence. You committed an abomination. Remember the bed.

Verse 27

Which are in the swords. In the cities that are doomed to be destroyed

And those who are in the strongholds, in hiding, to be hidden from the sword, I will send the word among them.

Verse 28

Verse 29

Verse 30

:They talk about you. They joke about you.

Verse 31

And they sat before you. As if they were my people.

:Eggs. Worn like an organ

:Their deeds. Their plunder.

Machine Translated by Google

Verse 32

And you are to them like a singer of flutes. And you are to them like a singer of flutes.

Verse 33

And it came. Evil is coming to
them, for truth is ready to come. Then they will know that your words were not empty, for I will bring you truth.
:Be among them

Chapter 34

Verse 1

Verse 2

On the shepherds of Israel. On the priests of Israel.
Who would shepherd them. They would delight themselves with the wealth of their friends who were under them: Shouldn't the
shepherds shepherd the sheep? Isn't it the duty of the shepherds to shepherd the sheep and not to shepherd themselves?

Verse 3

Verse 4

The estates. The emaciated, powerless, and fire-stricken lands that need reinforcement to support them.
By hand:
"You did not bind. To bind the bone fragments together as the medical law says: And
the rejected one. Who was rejected from the herd to the outside."
: You have lowered. You have removed.

Verse 5

Verse 6

My sheep will go astray. They wander on all the mountains, they have become a desert, each one doing his own will. You have not
reproved them, nor judged one with another.

Verse 7

Verse 8

And the shepherds will feed them.

Verse 9

Verse 10

Machine Translated by Google

And the shepherds will no longer feed them.

Verse 11

: And in the cold. L. In the cold of the sick

Verse 12

: When they are scattered, and he goes among them and gathers them together :
In a day of clouds and mist. For so is the way of the flock to be scattered in a cloudy day.

Verse 13

Verse 14

Verse 15

Verse 16

And the fat and the strong. The one who pushes and pushes her friends.

Verse 17

Between sheep and sheep. Between the strong and the weak.

Verse 18

The few of you who are strong among you graze the good pastures, and I wish you would not trample the permissible ones with your feet and eat them, the rest of the flock, but even the permissible ones of your herdsmen you trample with your feet, and it is not enough for you to drink water, except that which is left over will be trampled by your feet.
And a sediment of water. The clear water that the clay settled and did not become muddy in my feet. And the example is its diminutive translation as "Defranos Tab Aton Metafrancesin and Mutar Paranoskon Dishin in Barglichon and two other devices: Aton Ushan and Mutar in Barglichon Aton Dishin

Verse 19

And my sheep trample your feet, etc. And with my people it is permissible to eat a bowl from a shelter, and it is permissible to eat a bowl from a shelter.
:urine

Verse 20

:She is healthy.
Strong :Slim. Migra"a in Laz

Verse 21

Verse 22

Verse 23

Machine Translated by Google

My servants David. A king from his seed.

Verse 24

Verse 25

And they slept in the forests. And they slept in the grove, and it must be solved in the language of sleep.

Verse 26

And I gave them and the surrounding hills. May it be given with blessing, and I gave as I dwelled.

Verse 27

Verse 28

Verse 29

: Plantation for the sake of. Existence that will be for the
sake of the world : I gather hunger. I hide hunger because of the shame of hunger and poverty

Verse 30

Verse 31

You are human. You are not like animals to me.

Chapter 35

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

And you will be humbled like (Micah 1:6) and I will bring them to the valley of their stones, which would deliver them up to their enemies: when they were fleeing through their land, and this is what he said (Obadiah 1:14) Do not stand on the threshold
When you are delivered into the hands of the enemy.

Machine Translated by Google

When their sin is complete and their punishment is complete.

Verse 6

I will make you a bloodthirsty one. You
will fall by the sword, you will hate blood. You will be the firstborn of the olive tree, to whom my service was dedicated, and you will hate being soiled with the blood of the sacrifice of my service, and the dirt of the blood of the slain will pursue you. You will be feared like any
You hate your brother, who is your own flesh and blood. other man, and murderers will pursue you.

Verse 7

Verse 8

Verse 9

And your value will not be restored. Not as I said to the Egyptians (Isa. 29:11), "And I will restore the fortunes of Egypt, and I will restore the fortunes of the children of Ammon" (Jeremiah 49:6). And this is what he said (Malachi 1:3): "And I hated Esau, and I made his mountains a desolation, which shall be an everlasting desolation."

Verse 10

The two nations. Israel and Judah and the Midrash Agada of Rabbi Tanchuma demand that Esau go to Ishmael to marry him so that
he may arouse Isaac's desire for Abraham's inheritance, and Ishmael will kill Isaac, and I will be the avenger of blood and I will kill Ishmael.
And this is how the days of mourning for my father will draw near, and I will inherit Isaac and Ishmael (Genesis 27:41).

And the Lord was there. He knows your thoughts.

Verse 11

And I will make you like the one you made to Israel: and I will make you known to them.
When I judge you, then they will know my power.

Verse 12

Verse 13

And you have multiplied: And the cloud of incense has multiplied (above 8)

Verse 14

When the whole earth is filled with joy, when I shall lay down my kingdom, then shall the earth rejoice, as the Lord, the King of the earth, shall declare it (Psalms 11:11). Then will I make you a desolation.

Chapter 36

Verse 1

Verse 2

Brother: Simha

Machine Translated by Google

And the world's death: The Land of Israel, which is the height and level of the world.

Verse 3

Exodus and I will seek you from all around. Your God will be astonished and amazed to be silent and to see in the end: your destruction and I will seek and thirst and expect you to be an inheritance for the rest of the nations.

And you have gone up in tongues. And now in your ruin everyone is talking and whispering about you, saying, "The brother is here."

:Desolation

:Debt with. Parliament of Bela

Verse 4

Verse 5

For their sake they have cast her out for plunder. For they have seen her exiled for plunder, which was cast into the

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

To drive out your inhabitants from among you is called bereavement.

Verse 13

This land is a man-eater. The Amorites who live there are destroyed, and the Jews are destroyed in it.

Verse 14

Verse 15

Verse 16

Machine Translated by Google

Verse 17

A man of the house of Israel, dwelling on their land, etc., is like the impurity of a virgin, which is similar to what is written about a virgin: "Her husband expects when she will be purified and desires to return to her."

Verse 18

Verse 19

Verse 20

And it came. As the House of Israel said at the beginning of the parsha, read the entire parsha in the singular and the Midrash of the Agada: The Blessed One came with them in exile and inclined his ear. What would the exiles say? These are with the Lord, and he had no power to save them. In the Midrash, how great is it!

And they profaned my holy name. They humiliated my honor. And what is the profanation in the statement: "Their enemies are against them, and they went out from their land, and there was no power in his hand to save his people and his land."

Verse 21

Verse 22

I do not do this for your sake. I will save you.

Verse 23

And I sanctified my name. And what is sanctification? And I took you from among the nations.

Verse 24

Verse 25

Pure water: I will atone for you and cleanse your uncleanness with olive oil, the water of sin that cleanses the uncleanness of the dead.

Verse 26

A new heart: A nature renewed for the better.

Verse 27

Verse 28

Verse 29

Machine Translated by Google

Verse 30

Verse 31

And their actions before you. The demons of Balazs will be punished by your own shame for the evil you have done to me: and I will repay you with good.

Verse 32

Verse 33

Verse 34

And the land that was desolate until now shall be tilled and sown.

Verse 35

:It was like heaven. Now it has become like heaven.
And the ruined cities: For many days now they have been living in drought.

Verse 36

Verse 37

I will make a request to the house of Israel. I will make a request to them in their prayer, in their asking me for this.
I will gather them. A man is like a sheep for the most part.

Verse 38

As holy sheep. That she came to Jerusalem on the Passover feasts. Another language, as translated by Asginon: in Einsha and in Ezlachinon in Beira, meaning that their sins would not be remembered.

Chapter 37

Verse 1

The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord, etc. The hand of the Lord, the entire hand of the Lord in prophecy, is a coercive language: it was the spirit that compelled him to go as if he were mad, to the place the spirit desired.
And it is full of bones. Our sages said that they were from the tribe of Ephraim who left Egypt before the end: "And the people of Gath, the Noldi, killed them in the land, as it is said in the Chronicles."

Verse 2

And he led me around them to the valley, and they did not let me in because he was a priest.

Verse 3

:Revived. It seems to you that they can live

Verse 4

Machine Translated by Google

Verse 5

Verse 6

And I will put sinews upon you, etc. And in the book of Job he says, "Skin and flesh you will clothe me with, first and then
Thus, and in the bones and sinews, you will cover me, but why were these similar to a person who takes off and puts on again? What he took off last he puts on first, but at the beginning of the creation of the child, skin and flesh first, and then
Bones and tendons:
: And the cream. The tongue of the cream of the Ikrotiya"ra"z

Verse 7

And there was a sound: and behold the sound of bones rubbing against one another.
Bone to itself. The bones of each one, wherever they were scattered, would gather and approach each one: at the place of their gathering.

Verse 8

Verse 9

From the four winds. Wherever their souls went to sail to the four winds of the world, from there they will gather.
And they came.
And blow on it. Like one blowing on coals in a fire (Isaiah 54:16)

Verse 10

Verse 11

These bones are the entire house of Israel. They are a hint and an example for the entire house of Israel in their troubles, for they say, "Our bones have dried up in trouble, our hopes have perished, and what can we do for salvation? Another thing else?" All of these were from Israel, and because you have revived them now, they say, "Our hopes have perished, and we will live no more."
Second: When the dead are resurrected

Verse 12

Therefore prophesy: I will revive them again.

Verse 13

Verse 14

Verse 15

Verse 16

Machine Translated by Google

And you, son of man, take one stick and write on it for Judah and for the children of Israel his companions. These four tablets were written on it, saying, "This stick is for Judah and for the tribe of Benjamin who are his companions." And take one stick and write on it. This is for Joseph, the stick of Ephri, and the other nine tribes that were after Jeroboam, who were of the tribe of Ephri.

Verse 17

And they shall become one. I will join the two sticks together, and they shall become one stick in your hand.

Verse 18

Verse 19

"Behold, I take the tree and the tree, that there shall be no more two kingdoms"

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

"To my servant Jacob. As I gave it to Jacob without an Egyptian."

Chapter 38

Verse 1

Verse 2

Gog: Thus the name of the king is Magog. The name of the nation is Gomer and Magog (Genesis 10).

Verse 3

Verse 4

Machine Translated by Google

And your mischief. I will make you mischievous, says the prophet Balak. Everyone who walks in the will of his own heart is called mischievous: (Isaiah 57:17) And the mischievous one walks in the way of his own heart.
And I will put thorns in your cheeks. A way to bring it out with the thorns in your cheeks, since it does not want to come out: I will also put in your heart thoughts and desires that will draw you from your land to come to the land of Israel.

Verse 5

Verse 6

And all its sides. All around it.

Verse 7

Prepare and prepare for you. Prepare you and prepare for you a force after me.
Be ready. Be ready and
be a watchman for them. It is the way of kings to pay attention to their soldiers as they go out and to set up guards: lest a destroyer come upon his army by night.

Verse 8

For many days you have been silent. For many days you have sinned against me, now you have been silent before me, remembering your sins and repaying your debts. And I will bring you in the latter years to come to the land of Israel, which is desolate from the sword, whose inhabitants have returned from exile, who were exiled there by
the enemy's sword, who were always desolate. For many years now, and before you came to it, they have
returned, and it has been brought out from the nations. And you shall take to heart that it has been brought out from the nations and brought out from the nations: it shall not be left in your hand.

Verse 9

:As a holocaust. As darkness covers the land, a holocaust in the narrative of Belaz

Verse 10

:Let things rise. Yaskun Harorin
:Evil thought. To fight against me

Verse 11

On the land of the Pharisees. The inhabitants of villages without walls, who trust in their stronghold and are not afraid to gather to Fortress cities:
:Persians. Like the cities of the Persians without walls
I will come to the quiet ones and see what their hope is.

Verse 12

To turn your hand back to the swords that blow. To destroy again the cities that were in ruins until now.
Let's sit down:
And to a people gathered together. From nations that now make war and war.
On the navel of the earth. On the height and strength of the earth as this navel, which is the center of man and is filled with everything.
Its sides:

Verse 13

And all its infidels. Harsh merchants in it are accustomed to go out and sail as infidels in all countries: and it will be known what place
the wealth is.
They will tell you, "You are a plunderer." That is, who told you the place of wealth? Did you know that you are going to a land full of plunder and spoil, and there you will truly find great wealth?

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Verse 14

You will know. You will know the calamity of my entire strength. You will know and acknowledge who is their fortress and their refuge.

Verse 15

Verse 16

Verse 17

Are you he? In those days the Holy One, blessed be He, will say, Are you he of whom I spoke in ancient days by the hand of My servants the prophets of Israel, such as Ezekiel and Zechariah? He also prophesied about the wars of Gog and Magog, and I will gather all the nations, etc. (Zechariah 14:2) and our rabbis said that Eldad and Medad prophesied about him, and this is the year that is said here. Do not count years, but years (in Fatah). Two prophets prophesied: Prophecy 1 in one chapter (but not in one style).

Verse 18

Verse 19

:A great noise. By voices and thunders as he says

Verse 20

And the steps fell. I heard that they are upright rocks and hanging and look like they are falling. And I say they are tower mounds that are dug around and the dirt is thrown in the middle to raise the mound and is made of steps. Steps in Ashkelon, Balazs, so that the dirt will stand. After it is well compacted, the bricks are taken from the step supports.

Verse 21

And I will call upon him a sword throughout all the mountains. A sword shall come upon them, and I will call and summon, and what is the sword: that I will call upon them their own sword, the sword of every man against his brother?

Verse 22

And the crystal stones. The hailstones that shine like good stones, whose name is crystal, as in the case of Job 28:18, Ramoth and crystal, and our rabbis said, "The hailstones that began to fall on Egypt stood in the air on the back of the man Moses, who prayed that they would not fall, as in the case of Job 5:19, "They did not break: they did not reach the land."

Chapter 39

Verse 1

Verse 2

And I will carry you over my people, as in Psalm 9:15. No enemy will triumph over him.

Verse 3

Machine Translated by Google

Verse 4

Verse 5

Verse 6

Verse 7

And I will not profane my holy name. The abasement of Israel is in what is said to them (above): "These are the people of the Lord, and He cannot save them."

Verse 8

Verse 9

And they poured it out. Like a furnace that was poured out in the second language: with weapons. An"r"r Morash"b"z

Verse 10

Verse 11

I will give Gog a place for a burial place. A place where there will be a burial place for them, since he is from the seed of Japheth, who covered the nakedness of his father, therefore he was worthy of burial. For they who cross the Sea of Galilee, to bring from there the fruits of Gennesaret, always at the head of the sea. The LORD is in the midst of the Sea of Gennesaret.
And it blocks the passers-by. And it closes the passers-by as if it would not block (things like this) Most of the carcasses that fall there will stop the passers-by from passing, so they will pass over them and bury them. And Nehemiah: "They will cover their noses from smelling the smell of the carcasses"

Verse 12

Verse 13

And all the people of the land buried them that died there.
And they will have a name. All the Gentiles will recount their name for praise and kindness. You have no nation as merciful as this: You have a man who buries his enemy who stood up to kill him.

Verse 14

And the people of Israel will always be determined to go through the land to gather the scattered ones.

They bury the passers-by. They bury with the passers-by the corpses that block and delay the passage of those who cross the sea, they bury them for their own pleasure, the passers-by with the passers-by. Thus I have heard, and so it is: T.

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Those who remain on the face of the earth are far from the crossing, and those who cross the sea are not concerned with them:
those who are buried will be buried in their graves and are distinguished for this.
At the end of seven months, most of the corpses visible to them could be buried, and from then on they would search the land in the hidden places in the bushes and among the thorns, and bury what they found.

Verse 15

And those who pass through the land will pass by. Travelers will see the bones of a man
and build Zion with him. A sign that there is a bone of a dead man here so that travelers and those who perform purification will separate themselves from it: Until the people of Tamid, the separated ones, come to investigate and bury them.

Verse 16

And also the name of the city of the number. And also the city whose name is the city of Homia, with its multitude of people, is also a great city: its inhabitants will bury there: and
they will purify Israel in the land, their purifications and their offerings: the number. The
"God" does not produce the last "A" according to which the word "Mona" is used as the name of the word "Homia"

Verse 17

Verse 18

: Gods are noble and noble bulls. Kings and dukes rule and ministers: Mariy Bashan. A fattened bull is called Al-Mari in Arabic.

Verse 19

Verse 20

Verse 21

You are my judgment. You are my calamity, O Lord.

Verse 22

Verse 23

And the nations shall know that the house of Israel was exiled for their iniquity. When they shall see my power, they shall know that my hand was not shortened, and they were not saved, but for their iniquity I hid my face from them, and they were exiled.

Verse 24

Verse 25

And I was jealous for my holy name. And I put on the zeal of salvation and vengeance, that my holy name should not be profaned any more. And I was jealous for my holy name. For the sake of my holy name, as you are jealous for me (Numbers 11)

Verse 26

Machine Translated by Google

And they will bear their word. When I am good to them and do not reward them for their sin, then they will bear their word and be ashamed of their faces and their mouths, and they will bear as they are (Psalms 32:1). Blessed is the one who is married, whose tongue is atonement for transgression.

Verse 27

Verse 28

And I will not leave one of them in exile.

Chapter 40

Verse 1

On Rosh Hashanah in the tenth of the month. What year has Rosh Hashanah in the tenth of the month? This means
Ltd. The Jubilee in which the temple was destroyed in the thirty-sixth year of the reign of Isaiah, beginning in the eighteenth year of the reign of Isaiah and ending in the year of the reign of Isaiah.
The tenth year was the right year for the jubilee to be, and it was the twenty-fifth year of the exile of Jeconiah, who was exiled in the twenty-sixth year.
In the 14th Jubilee of Josiah: 18 to 31 and Jehoiakim 11
The hand of the Lord. His power was strong to lead me against my will
and brought me there. To the city that was smitten, which is Jerusalem, that same year they showed him the building of the house for the future.

Verse 2

In visions of God he brought me. He did not lead me there, but showed me as if I were there: to a very high mountain. For
it is destined to be high, as it is said (Isaiah 2:11) and to be lifted up above the hills.
As a city building. As a city building
:Mengeb. South of Mt.

Verse 3

Like the appearance of copper. Like the appearance of the animals' ivory and shining like the
appearance of copper: And a flaxen cord in his hand. For measuring land, there is nothing better than a flaxen cord.
And the measuring rod: Measure with it the thickness of the wall and the length and width of the gates.

Verse 4

:To all that I show you. The matter of the building
:It was brought here from Babylon.

Verse 5

And here is a wall outside the house. The building of one house is on the north of the mountain and the wall is outside all around: thus it is explained
at the end of the book that the city is on the south and the house is on the north.
Six feet in the mother and nurture. Believe in the truth, she is the mother and your heart is like the Lord, this is her mother.
A middle-aged woman who is six years old and is taking care of her five-year-old mother.
Width of the building: Thickness of the wall
And one level. And this is a steep level that is around the Temple Mount and it was low like we said. All the walls that were there were high except for
the eastern wall where the priest who burns the heifer: "stands on the Mount of Anointing"

Verse 6

And he came to the gate which faced toward the east. He entered within the enclosure and came to the gate of the women's section: it is called the
outer court in all this matter because it is before the section of Israel.
And he ascended in his ascent. For the slope of the mountain goes up and down from the lower valley to the women's aid, twelve cubits, and twelve
ascents were there. Virtues like the one we discussed before: From him the power of the Lord

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The threshold of the gate. It is the mezuzah of the gate.

One reed wide. Six cubits and covers the entire thickness of the wall which was one reed as said above.
And one threshold: The second mezuzah, one on the north and one on the south.

Verse 7

And the cell. He will suggest that Korin Effendi Bil'az was three to the right of the gate and three to the left, as stated in the matter. And the cells are adjacent to the eastern wall of the Women's Shelter from the outside, towards the Temple Mount. And from where do I learn that they are from the outside, from what is written after the whole matter, and I am brought to the outer courtyard: From here I learn that all that was said above was a passage through it, which had not yet entered into it.

And the chamber was one reed long, and the space of each one was six cubits square.
And between the chambers are five cubits. The walls that separate the chambers are five cubits thick. And so Jonathan translated: And between the chambers, as the Lord is trustworthy, and so we have learned in the tractate of Medot, the wall of the chamber is five cubits, and the threshold of the gate is by the hall of the gate, etc. In front of the gate was made a hall connected to the gate, as is explained in the matter of the pillar into the women's room, ten cubits, and at its top are doors and mezuzots. And this is what he said: The threshold of the gate, which is by the hall of the gate.
From the house: That is, next to the interior.

One rod. Wide enough to cover the thickness of the walls of the hall, one on the right and one on the left, the thickness of the wall of the hall: one rod to the right and left, as if it were a sail and going

Verse 8

And he measured the porch of the gate from the house. In front of the gate: one reed. The thickness of the right and left walls, on which the porch was built.

Verse 9

And he measured the court of the gate eight cubits. He extended its projection into the courtyard of the women and its rams. Ashishaltnitz All the rams mentioned in this matter are like a kind of round pillars made of hewn stones and standing at the entrance, one on the right and one on the left, in place of thresholds, in place of mezuzahs, and so on (Isaiah 6:4). And the pillars of the thresholds were moved, like pillars of Sepia, and they were called rams after the name: round, such as oaks.

And its rams are two cubits thick. They are round and stand at the end of the hall space. This one is attached to the right wall, one cubit into the recess in front of it, and this one to the left wall is located on the protrusion of the hall, and its rams are ten.
The gate:

However, the gate and the house. According to the fact that the halls of the Ezrat Israel Gate were prominent and drawn to the outside, as is explained in the matter of Pi, in the halls of the Ezrat Nashim Gate, which were drawn to the inside, and the Ezrat Nashim Gate was directed against the Ezrat Israel Gate, there is a hall opposite the hall, and it is a decorative matter.
:this

Verse 10

And the chambers of this gate which is through the east wall of the women's shelter, there were three on this side and three on this side, three to the south and three to the north, adjacent to the women's shelter, and their faces were toward the Temple Mount and toward the temple of the Lord: and the wall that separates each one from the other is two feet high.
And one measure for the rams. The workman to the thresholds of the hall from the inside
Map: And map from right to left from Dathan two cubits.

Verse 11

I will die. Y The width of the gate opening. The width of the opening space, and so we have said, all the openings are wide: the length of the gate. It is the space of the gate hall from north to south, opposite the opening space, and a cubit and a half on this side, and a cubit and a half on that side. And do not be Y Thirteen cubits. surprised that at the opening, the width is measured, and at the hall space, the length is measured, whose height is its length, and the width from threshold to threshold. And the hall, since the length of the protrusion of its cavity from east to west is less than the measurement of its cavity from north to south, which is eight cubits, and this is 13 cubits, calls the excess measurement length, and there is evidence of this in the Mishnah (Demelchim 1). And the hall across the hall of the house, twenty cubits long, across the width of the house, is found from north to south, called the width of the hall, and the hall is called the length, since the hall, from its measurement from east to west, is more than the measurement from north to south. And in the passage hall, you measured the excess measurement, which is called
Length:

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Verse 12

And the border before the cells was one cubit, etc. The cells from here and there to the gate were drawn from opposite the space of the hall in front, a cubit to the north and a cubit to the south. This is already clear from the fact that it is from the house, drawn from opposite the space of the gate, a cubit and a half to the north and also to the south. Now it is understood that the cells outside are drawn to the north one cubit more than the hall and also to the south one cubit. They were found drawn from the wide space of the opening, two cubits and a half to this side, and two cubits and a half to this side, and this is the third. And the border of the Ashumeyal, Balazs, is a vacant place, and the wall of the cell is five cubits thick. The thickness of the northern wall (the southern wall of the north wall of the vessel room) of the northern cell and the thickness of the northern wall of the vessel room are opposite to each other, which is the wall of the hall, six cubits thick, and the wall of the cell is six cubits thick. He extended one cubit inward against the thickness of the wall of the hall and also to the south. Five and he is

Verse 13

And he measured the gate from the roof of the chamber to its roof. From the roof of the chamber on the north of the gate to the roof of the chamber on the south of the gate is twenty-five cubits. The thickness of the wall of the chamber is five cubits, and the thickness of the wall of the chamber on the other side is ten and two cubits and a half, which shall be (as the twelfth chapter of the book of the law) drawn from the space of the entrance on this side and on that side, fifteen cubits, and the space of the entrance ten cubits, twenty-five, and all the measure of the width of the gate are against the thirteen cubits of the space of the court: from the inside and two walls, a ledge on this side and a ledge on that side, twenty-five.

An opening against an opening. The opening of the cell at the gate in the south is directed opposite the opening of the cell at the gate in the north. Not all of these six cells had an opening in the wall on the outside, but the two cells adjacent to the gate had openings facing the air gate between them. And so it says below and to the inner gate: We learned that their openings face the gate.

Verse 14

And he made the pillars sixty cubits high. The height of the pillars of the thresholds of the court was sixty cubits high.

And to the ram of the court the gate was round about. And so to all the rams of the court in all the halls of the gate round about: on the north and on the south it had gates made after the pattern of this gate, as is explained in the matter.

Verse 15

And over the gate of the Eton. The height of this gate and it is called the gate of the Eton because it serves as an entrance and exit for all who come to the aid of the Eton. Translation of Bia

In front of the inner gate hall. With the height of the gate hall which is in front of the gate, which is 10 cubits, and from the height of the other gates in the matter, which are 10 cubits, I learn that in front of what is said here it is high (meaning from the outer gate its height is 10 cubits over the entire hall, which is the inner gate of the hall: even at the end of the hall is a gate, as is already explained in verse 7:31).

Verse 16

And sealed windows to the cells. These cells did not have openings to the outside, but one was open to the other, and so we find in Tractate Medot that in the cells around the sanctuary there were three openings for each A and A. A for a cell on the right and A for a cell on the left and A for a cell on its back. And in the cells in the courtyard, which were only three cells next to each other and did not have cells on their backs, there were two openings in the middle: A for a cell on the right and A for a cell on the left. And on the outside of the side of the gate, there were two openings: A open to the middle and one to the side of the gate, as well as to the outer cell of the shoulder, the other on this and that side of the gate, as it is written above, "An opening opposite an opening." And they had transparent, sealed windows, open to the outside and closed to the side, narrow to the inside and wide to the outside toward the east. And Menachem explained that they were transparent, meaning "inside"

A view like (Song of Songs 6:10) Who is this that is seen (Psalms 22:20) For He looked down from on high: His holiness, and so (Exodus 12) to the threshold, also solved the language of the view

And to the elyhamah inside the gate. And to the shoulders of the openings of two chambers adjacent to the gate on either side which had an opening into the air of the gate. The opening of the northern chamber was north of the gate and the opening of the southern chamber was south of the gate. And the shoulders of the openings on either side of the chamber opening were the rams and there were windows open to the air in them. The width of the gate that separated the chambers and that air called inward: to the gate, so that whoever entered and the air in the protrusion of the chambers from here and there seemed to enter the gate: and so were the silent ones. And so were the silent ones of each gate.

And windows all around the inside. In the wall next to the help from the inside.

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And to the ram of the tamors. The title of the title on the head of the ram was made as a kind of title similar to: Dekel, because in the Mishnah of Solomon they are translated as the form of Dekelin Pomilsh Bilaz.

Verse 17

And the floor. The plan of the temple of Balazs, I say that the floor is a surrounding ascent like the one we had in the beginning, and it was surrounded by a gezuztra, and on that ascent were the chambers of the temple of Balazs. And from what is said in the matter, and the floor is to the shoulder of the gates and under them, according to the height of the gates, we understand that this floor is an ascent.

Verse 18

And the floor to the shoulder of the gates. The height of the courtyard gate would stop the ascent that would not go around the entire courtyard and it is to the shoulders of the gate on this and that against the height of the gates.

This box changes from every bottom in the Bible in every place. The reason is in the Bible and this is in the Bible. We learned that this bottom is not a floor under another, but it is one floor and the bottom of a floor was against the height of the gate and the "a" of the bottom is the same as the "a" of its house and the "a" of its help and its "a" that are redundant.

Verse 19

And he measured the width. The space of the
women's sanctuary: from before the lower gate. This is the gate described above.
Before the inner courtyard: Until Ezra Israel
The east and the north: To its two winds it was a hundred cubits.

Verse 20

The measure of its length and breadth. As the measure of the first gate, so it is explained in the matter.

Verse 21

Its length was fifty cubits. Its height was
And the width is twenty-five. From the roof of the chamber to its roof.

Verse 22

And his disciples were before them. But the gate before the steps, before entering the hall, he would go up the steps.

Verse 23

And a gate to the inner court. For the help of Israel.
Against the gate: The exterior is adjusted.
And he measured from the lower gate to the upper gate, a hundred cubits wide, the women's room.

Verse 24

And he led me through the south. To the outer court.

Verse 25

Like these windows. Rabbi Tanchuma Ha-Ash said, "This is too much dark language. Dark windows are wide on the outside and short on the inside. I need all windows that may let in light: 'Short on the outside and wide on the inside.'"

Verse 26

:His elevations. Like his elevations
To the ram: On the ram's head was a painted palm tree.

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Verse 27

Verse 28

And he measured the south gate of the inner court.

Verse 29

Verse 30

:Almoth. Arbotz Belaz.
Around the wall. The wall was made of chambers, chambers that entered through its thickness, and these chambers were inside (SAA above the chambers, because the chambers were on the inside of the inner courtyard, since the gate chamber protruded outward, as stated in the matter of YA, and the chambers and the chamber faced one place, so that the openings of the chambers opened into the hall, since the matter was equal to all the dimensions of the outer and inner gates, and there was no difference between them except the protrusion of the chambers) (because the chambers were on the outside, and six chambers and their walls, and fifteen cubits of the width of the gate, rise to eighty-one (ninety-one: Ktsl 35) cubits, and the entire inner courtyard is nothing but a hundred by a hundred, as stated in the matter of YA,)

Verse 31

And its doors faced the outer court. The door of the inner gate was not on the inside as were the doors of the outer gate, but it was visible from the outside.

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Its length is fifty cubits. Its height is fifty cubits.

Verse 37

And the rams to the outer court. Ashishpiar"kash"b"z and the gate hall are called rams here

Verse 38

:And the tabernacle. It was at the northern gate with the help of Israel: and it
was opened. Of the tabernacle to the rams of the gate beside the gate:
at the rams of the gates. There are verses in the parasha reading 'the rams of the gate' from the shal"sh"z: where they will present the burnt offering. The burnt offering that is slaughtered in the north
:They shall reject the burnt offering. They shall wash the entrails.

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Verse 39

And in the hall of the northern gate
were two tables. One on the east and two on the west, and although they were drawn into the outer court, they were as holy as
the inside.

Verse 40

And to the shoulder outside. And to the side of the hall entrance outside the hall space into the space of the entrance of the side (Sa'a of
Ezra Israel)
To the one who goes up to the entrance of the north gate. When he enters the gate and goes up the steps of the entrance of the help
Two tables: On the side of the entrance to the east (and also) to the west: And on
the other side. As for the entrance to the hall, two tables.

Verse 41

Verse 42

To them they placed the utensils. On them they placed the knives and the fountains in which they received the blood: that they might be
ready for the slaughterers, there in the Holy of Holies in the north.

Verse 43

And the lips are one tophet. Iron hooks are fixed to the pillars of the Nansin in the kitchen house in the north to hang and take down
the holy things on them. It is that we have two on Passovers: Iron hooks were fixed to the pillars and walls where they are hung and taken
down, and also Ti"Y and hooks are prepared for Pesach one day: they are fixed in the house. Inside the space of the help in the house of the
legion.

Verse 44

And outside the inner gate. And outside the space of the gate hall into the air of the inner courtyard as it is explained in the Bible at the end:
The chambers of the
ministers. The chambers of the Levites, the poets: and their
faces are toward the south. Their opening is toward the south.
One to the shoulder of the east gate. One chamber to the shoulder of the east gate:
facing the north road. And its opening was on the north side.

Verse 45

The priests: The servants of the house are apparently the Levites, the poets.

Verse 46

Verse 47

And he measured the court. The sanctuary of the house of Israel before the court and the sanctuary.

Verse 48

: To the hall of the house. The hall of the temple,
and he measured to the hall. Like a ram, the thickness of the shoulders of the doorway (looking toward the east, 1 Sam. 1:1) measured
from the east to the west, (and I, the scribe, found it in my later commentaries as "the one who copied it")
And the width of the gate is three cubits from this side and from there is the thickness of the northern ram into the space of the opening to the west.
And so is the thickness of the southern ram into the space of the hall to the west, and even according to this, we have the wall of Hall Five: (and
Hall Eleven, which is to come, is only three, but in the Hall of the Second Temple, etc. 31)

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Five cubits. And even the Second Temple was like that, since we have two walls, a hall of five cubits and a hall of eleven cubits, except that in the hall of the Second Temple there were no shoulders for the opening to the north and south, the width of the opening being twenty cubits, the width of the hall, and here it is written, and the width of the gate is three cubits on this side and three cubits on that side, and the YLT is known by the commentary of the verse, except that the width of the shoulders of the opening is three cubits, the space of the opening on this side and three cubits. I will die from here.

Verse 49

The length of the hall is twenty cubits. The width of the hall is twenty cubits. From east to west: and the breadth is twelve cubits. And by the steps by which they would ascend to it. And by the steps was the way by which they would ascend to it, as we have seen: between the hall and the altar twenty-two cubits, and twelve steps were there a height of half a cubit: and pillars to the rams. Under Jachin and Boaz, which were in the first temple.

Chapter 41

Verse 1

The width of the tabernacle: Six cubits wide. It is the thickness of the wall of the temple between the temple and the court (from east to west). The width of the court is the width of the court and the length of the temple, in the interpretation of the "after": the width of the tent, the tent of the entrance

Verse 2

His shoulders are found here. Y And the shoulders of the doorway were five cubits. The temple was twenty cubits wide, and the width of the doorway was And from the Lord's map:

Verse 3

And he came in. To the partition that separates the temple from the Holy of Holies: And he measured the ram of the door. Its thickness was two cubits, which is not equal to a cubit: And the door was six cubits. I cannot interpret it except as to its height.

Verse 4

:To the face of the temple. Across the breadth of the temple

Verse 5

The wall of the house. Western Wall. And the width of the side. Efendi"tz Belaz said that the cell after it was four cubits long and that of the second house was six, and that this house was necessary for the future, since in the second house there was no wall separating it from the Holy House: the Holy Places.

Verse 6

:Rib to rib. Cell to cell and cell on cell three and thirty times. And in the second house there were 38 15 in the north and 15 in the south five by five and five on their backs and eight on the west is a rib he is a gallery he is a cell, and I say that the cells in the north and south were arranged in this way that every A and A were twelve cubits long, so that is 6 cubits for five cells and the walls of the Lord are five cubits, so that is 5 and the width is five cubits of the term Firnesat, the cubit of the length of the wall, and also to the south and west A and C and C and C on them and their length on their backs is twenty cubits, against the width of the Holy of Holies, so that is 11 in each order and written in the one hundred and thirty

And they came in the wall of the house for the ribs. The beams of the upper galleries were their heads, which were by the partition of the outer chambers, and were pierced in the wall on the inner side, and this is for the house for the ribs on the side which is within the chambers: and this is to be held in the wall of the house, fixed with a strong hold, Popri"sh Bil"z

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And they would not be attached to the wall of the house. The ends of the side walls of the temple would come and be pierced at the entrances where the temple wall protruded into the chambers, as is said in the building of Solomon (1 Kings 2) because gaps were given to the house around the lower gallery, five cubits wide, and its elevation six cubits, which was the wall of the temple, which was joined to it from above, therefore the middle chamber was six cubits wide and the third was seven cubits wide and it was the elevation of the middle chamber, which was joined to it from above, a cubit wide. And these were also like them, and this is what he said, and they would not be attached to the wall of the house. They were not pierced in the wall of the temple like the rest of the heads of the lower beams, which are fixed in the high wall, where the beams are pierced in the holes of the wall and the heads are stuck in:

Verse 7

And wide. And the ribs were going and expanding upwards as I interpreted: the middle one is wider than the lower one by a cubit, and the upper one is a cubit from the middle one and it is turned upwards upwards.
And it is turned for a reason that is read in the Yitzchak of a stone building, it is like a kind of pillar and steps rise in it, and the one that rises in them resembles it as going and encompassing the surroundings of a stone pillar, and in the Ashkenazic language it is called Shwindel Stein, which is the one that "in the building of Solomon and Baluli" will rise to the middle, it is also translated and in the context of "and turned to the upper" as "and turned to the upper" and for a reason that rises upwards to the roof of the upper chamber as it is interpreted and going that the steps rise from the lower to the middle and from the middle to the upper: because the house is turned to the ribs.

Above, above, around around the house, therefore the width of the house is above. Therefore, we said, and the width above: above, the width of the house within the ribs above, the upper one is wider than all of them, and so is the lower one.
Jonathan translated, and so is the reason for the Salkin from the Arite to the Elita in the length of the offering: and so they will ascend by a reason from the lower one to the upper one through the middle.

Verse 8

And I saw a house of height. Its height was not explained, but in Tractate Medot we learned that the height was one hundred cubits: the foundations of the ribs were as long as the reed. The foundation of the ribs was as full as the reed.
Six cubits is a noble thing. The width of the foundation of the partition of the side within the land was six cubits wide, but above the land it was five cubits wide, as is explained in the matter in the Bible of the latter.

Verse 9

The width of the wall that is on the side to the outside. The partition of the cells adjacent to the courtyard is a western partition: five cubits.
And we also read in Tractate Medot that the wall is five and that it is laid. And a free space was placed in the northern and southern sections, which in the east did not have the cells surrounding the entire house, and in that free space were the openings of the cells in the eastern sections, as stated in the matter, and the opening of the side was placed, because they did not have openings for the cells either on the side of the courtyard or on the side of the temple, but for those in the northeastern and southern sections. The opening in the wall was wide and open to that place, and through that opening one entered it, and from it to the second cell, and from the second to the third, and so on around the place, as we have seen in Tractate Medot, there were three openings for each, one for the cell on the right, one for the cell on the left, one for the cell on the back, and even 10. So, and which is placed, and the place is a place of a sabbath. In other words, and which is placed as a sabbath, and those (of the inner side) of the sides to the side of the house, a free space was placed between the cells and between the house, and in that place were the openings of the cells, as is stated in the matter, and the opening of the side was placed, and its width was five cubits, as in the case of the He says, "And the width of the place for the house shall be five cubits, as above, so that the cells shall not be adjacent."

Between them and the house are five cubits, and so are the ten cubits and the place of the house of the ribs of the house. Against the air, the width of the ribs in the corner of the corner, around the corner, which is written in the place of the term, is not in the sense of the four corners, but rather, that is, from here and from there, south and north, the corner. Southeast and northeast corner:

Verse 10

And between the chambers was a width of twenty cubits. The chambers were in the outer court on the north of the inner court by its height, and the space was twenty cubits between the width of the partitions of the chambers and the partitions of the chambers that were around: whether the house was in the building of the second house, or in the building of the future.

Verse 11

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And the opening of the side to the term. And the opening of the outer cells' are open to the place where the term is free in an angular corner
As I explained:

Verse 12

And the building that faces the courtyard, etc. The width of the entire building to the west is the width of the house and the thickness of the northern and southern walls with the northern and southern chambers and the thickness of their walls to the north and south is a cubit wide. And so it was in the second house, and so we read in the tractate of Medot: on the western wall from the north to the south, seventy cubits, and the calculation is made in the courtyard. 11:11 in form, and I say that the upper house
is called so, and the lower chambers that are around them he calls the building, and Menachem interpreted the courtyard as a language for a lodge.

:The edge of the sea. Westerly wind
Width seventy cubits. The width of the building from north to south is seventy cubits, and here is the calculation, the northern cell is four, and its walls are ten, so fourteen, and five, the free space between the cell and the house, so nineteen, the width of the foundation of the walls would have been swallowed up in the space of the cell and in the free space, and the wall of the temple is six, so twenty-five, and its space is twenty wide, so forty-five, and the wall of the southern temple is six, so fifty-one, and nineteen of the southern cells, a total of seventy

And the wall of the building. The walls of the cells
And they extended it ninety cubits. The length of the building of the chambers and the terminus was ninety cubits north and south, except for the House of the Caliphate, which was not included in it because it protruded outwards to the north and south and was not equal to the rest of the building, which was thirty cubits wider in front than behind it, as we have seen. The hall was over the hall, fifteen cubits to the north and fifteen cubits to the south, and it was called the House of the Caliphate, where the knives were kept. And the length of that building from east to west was ten cubits, leaving ninety cubits: length by width, and the entire house was ten cubits long on this side and that side, as is explained in the matter and in Tractate Medot.

Verse 13

And he measured the house one hundred cubits long. In total, with the length of the House of the Caliphs, as we have said in the tractate of the measurements of the temple, 100 by 100 in height, 100 from east to west, 100 walls of the hall, five cubits wide, 11 cubits wide, the wall of the temple, six cubits long, and 40 cubits long, the house of the Holy of Holies, and the wall of six cubits, and the chamber, six cubits long, and the wall of the chamber, five cubits, and even higher. In this matter, the measurements of all are explained in this way, except for the cubit of the temple, which is written in it. In this case, two cubits, and against them he reduces the width of the cell by one cubit, since the cell in the second is six cubits wide.
And its walls are five cubits, and here its width is four cubits, and its walls are six cubits, as it is said (here): And the foundations of the sides are full of reeds: And above it is narrow and gathers a cubit, as it is said: And the wall of the side is five
cubits: And the cut and the buildings and its walls. The end of the Bible interprets its beginning to say that in total it is one hundred cubits.

Verse 14

And the width of the face of the house and the section in front is one hundred cubits. The section and the chamber behind it are built like a building and the thickness of the walls is all 10 cubits, which I explained above, that the house is thirty cubits wide in front of it, that the hall extends from the sanctuary and from the chambers fifteen cubits to the north and fifteen cubits to the south, and not that the hall is wider than the hall, but that the house of the governor is connected to the hall from this side and from that side.

Verse 15

And the length of the building was measured to the face of the section which was behind it. Now he returns and measures the length of the house to the south as he measured to the north, I found, and we were behind it, that is, behind it, which he returned and measured towards the west: and the eaves. The eaves, that
is, with the length of the house of the viceroys at the angles of the house and the inner sanctuary and the halls of the courtyard. The end of this reading is not turned towards its beginning but is connected to the reading of the one after it, and so is its meaning and the inner sanctuary which is the Holy of Holies and also the halls of the courtyard which are explained to Ma'al and the halls around all these, the thresholds and the sealed windows and the eaves around the three of them between the section is the sanctuary between the halls between the Holy of Holies and the three of them, the thresholds were moved to their openings and three of them had sealed windows and three of them had eaves and I did not know what they were and I say that they are like a kind of square pillars protruding from the wall: for strengthening and they are called Philirsh Bil'az

Verse 16

Against the threshold: a wooden finger. A cedar saw.

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Against the threshold, against the mezuzahs of the doorway, inside the space, the thickness of the doorway, I found in wood (SAA): all around. That is, on both sides of the doorway and the ground up to the windows. From the bottom of the wall, a wall of cedar sawn timber was made against it and went up to the windows. And the windows were also covered with it. I found that even the windows were sealed from the inside, as is said (here), and the windows were sealed to the door (SAA), and all this from the inside, since they were gold-plated: the entire house is covered with gold, and they cannot cover gold on stones.

Verse 17

Above the opening: At a height above the opening.

And to the inner house. The whole house is the Holy of Holies, to the very end.
:And outside. Beside the hall
Around: around. In all its walls
Inside and outside: In the Holy of Holies and in the Temple
Dimensions: Large sawn timbers made in dimensions.

Verse 18

And made of cherubim and palm trees. And that cedar is painted with cherubim and palm trees and two faces for the cherub. One is the face of a cherub and one is the face of a man, this one facing this way and this one facing this way. When there was a change between the cherub and the cherub, the face of the cherub was on this side and the face of a man on this side, like As stated in the matter:

Verse 19

"It is made for the whole house. For my holy house, my sanctuary."

Verse 20

And the wall of the temple. And so to the wall of the temple.

Verse 21

A square mezuzah. I heard in Solomon's building a square mezuzah that had mezuzahs on both sides: and a threshold below and a lintel above, and I say that the mezuzahs were square, mirror like mirror. The Lord was seen as his face was precious as the mirror of a throne of honor that I saw in a chariot on a river: and I saw a radiant light in the Holy of Holies.

Verse 22

The altar is wood. The Lord's Supper is a sacrifice made from a devacha, the Shulchan calls an altar that atones at this time as an altar.
:That's what I heard.
And its legs, its top, and its length. (Its legs, its top, and its length are written in the Bible: It is its top, and its legs, and its length are written in the Bible: It is its top, as in the book of Exodus 25:1-3.) The body of the table: and its walls. Its frames

Verse 23

And two doors. For each opening, one closes against the other, one in a northern mezuzah and one in a southern mezuzah.
Southern:

Verse 24

And two doors for the doors. The entrance to the sanctuary had two pairs of doors, as we have seen in Tractate Medot 4. It had two doors, two on the inside and two on the outside. The outer ones opened into the opening to cover the thickness of the wall, which was six cubits, and the door was five cubits wide, about half the width of the opening and one cubit in front. From the mezuzah, the thickness of the wall was found to be five cubits, uncovered. And when the outer door was in the opening in front, it would cover it, and the inner ones opened into the house to cover the other doors. The entire house was overlaid with gold, except for the other doors. Rabbi Yehuda says that even the inner ones stood inside the opening, and like a kind of istermita, they were folded back. These were two cubits and a half, and these were two and a half cubits.

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Move from here and a half cubit from the mezuzah, from here it is said, and two doors for doors, two turned doors, etc., and And a half cubit from this is the meaning of between inner and outer, standing within the thickness of the wall, and those and those that extend half a cubit forward from the mezuzah, the inner ones opening alongside the cubits, the outer ones opening alongside the inner ones, and how are there two doors of five cubits?

They were opposite each other in the "wide wall of the thickness of the wall of the Jews" and opposite each other, and when they were opened, they would fold back like a kind of wooden pen on which writing is done with an iron pen, folding back one another. When folded, they stood on two cubits and a half, and when opened, they covered five cubits of the thickness of the wall.

Verse 25

And a wooden beam to the face of the hall. (And a beam Tarif Balaz, the language of the beams of our houses, 31) Cedar posts were fixed from the wall of the temple to the wall of the hall so that it would not kick, as we read in Tractate Medot: And this is it, and a beam comes out from the wall of the house and comes to the face of the hall from the outside.

Verse 26

To the shoulders of the hall. To the two sides of the doorway and the sides of the house and the thick ones. And he showed me the sides and the thick ones and said, "The Lord of hosts are the sides of the house. These are the beams and the thick ones. These are the beams that are laid. And what are the beams that are laid? And what are the cedar beams that are laid at the top of the walls to lay the heads of the beams on them."

Chapter 42

Verse 1

And he brought me out from the inner court into the outer court. By the north gate mentioned above, and a gate to the inner court opposite the north gate: and it was in the middle of the length of the portion of Israel, which was a hundred cubits.

And he brought me to the chamber which is before me, etc. (to one of the first chambers, 15:1) to the place of the chambers of the Kenebritz, which are the chambers that stand in the north of the house, separated from the chambers, as stated above, and between the chambers is a space of twenty cubits around the house, and no one may enter those chambers, nor into the twenty-wide space between them and the chambers, except through the (inner) courtyard (the outer one, as explained below), as it is explained below in the matter, for it was said that the inner courtyard is a hundred by a hundred square meters in front of the house to the east, and he said that the width of the house to the east is a hundred cubits. The width of the house blocks the width of the outer courtyard (the inner one, as explained below), and he cannot enter from the sides of the chambers, neither to the north nor to the south. Therefore, it was necessary to come to those chambers through the courtyard.

The northern exterior:

Which is against the measure. Those chambers were against every hundred cubits of the length of the house from east to west: as it is said in the matter of these chambers: and behold, on the face of the temple a hundred cubits

Verse 2

To the face of the length of a hundred cubits. The northern opening to the opening of the chamber which faces north to the outer court and looks opposite it is fifty cubits wide to the northern wall of the outer court and a length of one hundred cubits, for the chambers occupy from east to west a hundred cubits and its width from north to south is fifty cubits as is stated below in the matter. And the space of the outer court is one hundred cubits wide as is stated above and measured from gate to gate a hundred cubits. There is an air space in front of the chambers a hundred cubits long and a width of one hundred cubits.

Fifty:

Verse 3

Against the twenty which are for the inner court. All this marks the place of the chambers with the twenty breadths of air: which are for the inner court round about the house as is said above, and the building of the chambers is twenty cubits broad.

And against the floor of the outer courtyard, which we said above, on which the courtyard was surrounded: around it: a file to the face of a file. I did not know what it was.

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(T) Atik to the face of Atik, Atik is a pillar, as Rashi says (above 16) and the Atiks around their three pillars and the upper chambers, that is, the chambers themselves, which he speaks of and calls superior, since they are at the height of a mountain, as Ps. 111 says: These chambers, and the most important, are the order and the upper chambers. They are at the height of a mountain. The second of them were short, as in the case of the Atiks, and they

are not common, since the Atiks would have few of them, since the way the builders strengthen the work of their buildings is to make pillars up to the second third of the wall, and from there onward, they are vessels and vessels, and therefore the third is not short, and we would say that they are triangular here and they do not have pillars, since they do not need reinforcement like from below, and they do not have pillars like the pillars of the courtyards, meaning that the pillars of these chambers are not like the other pillars that are left.

Pillars are placed near the wall for reinforcement, but they protrude outward and inward in the thickness of the wall: therefore they eat away at the building, therefore we are noble.

As its translation says, they are pressed in, because they protrude outward and inward in the thickness of the wall, strengthening the chambers.

From the lower and middle classes: From the land. Along the land, I found a great name, Eshel (Sa'a).

In thirds. The Hebrews hang meaning that there were those three triangular chambers, one above the other, and the readings also prove that he says, and the upper chambers are shorter than the lower and middle ones. And I could not understand in these three readings at all what it is that the Etykis can, what are those Etykis, and how do they eat from the upper chambers and not eat from the lower and middle ones? And the reason he gives for saying that they are triangular and have no pillars, I did not know how to understand it, (and I was not a helper in all this building, except as in the sixth: which they showed me from heaven)

Verse 4

And before the chambers was a passage ten cubits wide to the inner chamber, one cubit wide. It seems to me that since the outer space is one hundred wide from north to south, and the chambers are fifty wide, and in front of them is an air fifty to the north, then here the entire width of the courtyard is closed, there is no air between the chambers and the corner of the palace, and there is no entrance to enter the twenty-foot air between the chambers and the chambers, because the twenty-foot air that separates the chambers and chambers is fifteen cubits behind the palace, and five cubits are added to them, and the air is one cubit between the corners of the palace and the corners of the palace. Therefore, the thickness of the wall that separates the inner courtyard and the outer courtyard, coming from the east, is one cubit thick, and its top ends at that angle, into a hundred of the length of the inner courtyard to the corner of the palace. Therefore, there is no entrance to that twenty-foot air, neither on the inside nor on the outside. Therefore, it overflowed and was To the west they were closed. collected when it was the end of the wall between the two courtyards (it overflowed and entered into the air inside the outer courtyard in the inner one). The wall is one cubit thick, enough for a person to enter, between the Wall of the Caliphate and the Wall of the Chamber, and walk in the same air to the west.

I will die and be buried. Y

Finally, he pulled the house of the caliphate and entered into a wide air, 20 cubits wide. This is what he said about the eleven-cubit wide passage to come to the inner chamber and through a cubit, because he entered through an opening one cubit wide and gathered at the end of the wall, cubits long, according to the building. And why is it called a wide passage? And he did not have to say that the ten-cubit passage is wide, according to the building of the caliphate from north to south, fifteen cubits, and from east to west: it is nothing but eleven cubits wide.

And their doors face the north. The doors of these chambers face the north, I found, and this is the word of the north door written above. There he shortened the word and here they explained it (this belongs to Rashi 42:2, verse 2, at the end: The word above, and this is the word of Rabbi Shemaiah and he wrote from his own mind, Tosafot).

Verse 5

And the upper chambers, etc., because they are triangular, etc. I didn't understand them at all.

For the ethical ones will be able to eat as they eat and drink in the air of the chambers.

Verse 6

Verse 7

And the fence that was outside, etc., that separated the chambers and the outer court on the east side: fifty cubits long. From north to south.

Verse 8

Machine Translated by Google

For the length of the chambers from north to south was fifty cubits.

And behold, on the face of the temple, from the east to the west, opposite the court and the temple and the atonement house and the chambers, :aqueduct

Verse 9

And under these chambers. I do not know whether he meant to teach that they had chambers beneath them or whether he meant to teach that there were chambers to the east of the courtyard, and since the mountain slopes toward the east, he calls it and under these chambers, some at its height and some at its lowness. And so he says, and at the lowness of the courtyard to the entrance: which is from the east when it comes here from the outer courtyard.

Verse 10

In the width of the courtyard fence, etc. Coming from the front of the outer courtyard and turning to the north through the northeast section of the inner walls from the outside to come to those chambers in the north, I find across the courtyard fence the eastern wall of the inner courtyard which is west of the outer one, opposite the section and the building: in the inner chambers adjacent to that wall and standing outside it I found

Verse 11

And a way before them. Before these chambers there is a broad way in the (outer) court, fifty cubits: as seen from the way of the chambers which are on the north side, which are written above.

As Archon of the Northern Chambers, the Archon of these and their extent.

And all their origins. As the origin of the chambers of the north:

And as their judgments and as their entrances. Of the chambers of the north

Verse 12

And as for the openings of the chambers which are towards the south. The openings of the chambers of the east, even in the south, were chambers separated from the southern chambers twenty cubits, as is said above, and between the chambers a width of twenty cubits from house to house round about.

The entrance was at the head of the road. The entrance to the chambers of the east was at the head of the road, and the road was in front of the garden. The definition of the garden was a stand for Levites and the tongue of the garden fence, a stone fence made of steps that were used for music

and singing on the east road. The stand was on the east, as written in the Chronicles in the Parshat Veshel and the Levites: the poets for all of them, for Asaph, for Heman, for Yodton, etc., stand east of the altar.

Verse 13

Verse 14

When the priests, etc., came to those chambers to eat.

And they shall not go out of them that are holy: into

the outer court. In the holy garments which are upon them, and there shall they

lay their garments, etc. And they shall come near unto that which is of the people, and shall approach to touch the garments of the people if they will: But in the garments of the priest, they shall not touch the people that have the virtues of purity in them, and in the garments of the filthiness, they shall tread upon them.

Verse 15

Measure around the entire circumference of the Temple Mount from the outside.

Verse 16

Verse 17

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Verse 18

Verse 19

Verse 20

To the four winds they measured. Three thousand by three thousand cubits, which he gave six cubits, and this is what the Qaliri established (in the holy place, the second day of Sukkot). David drew a line of three thousand cubits, measured by three thousand cubits, and it was thirty-six, as the first measure, which was the Temple Mount, five hundred cubits by five hundred cubits. Divide three thousand by three thousand into strips of five hundred cubits, two and a half cubits, and you will find there thirty-six quarters of five hundred by five hundred. Therefore the poet said: (in the holy place, 36) As it was doubled, I found

: A wall for him. : Around the

Temple Mount. Five hundred and two and an ephah. This is the wall of the army that surrounds the entire mountain: to separate the people between the holy within and the profane without, I found the end of every measure (SAA).

Chapter 43

Verse 1

And he led me back to the eastern gate, and I saw the honor descending to help.

Verse 2

Verse 3

And as the mirror is seen. Nine mirrors are written in this Bible, and from them the prophets saw, except for Moses our Lord, who saw from one mirror. Therefore, his specular light illuminates and sees truly, and this is what the poet (in the same place) established the polished spectacles in nine spectacles.

When I came to destroy the city. In Parashat Ve'Tevi'it Ti'u (above 9), it is said there, "The decrees of the city were near."

And there he interpreted the parable of the chariot:

Verse 4

Verse 5

Verse 6

He speaks to me. He speaks to me with honor, which means that he speaks to me and the voice comes to me.

Verse 7

And with the corpses of their kings. Their houses were close (to the cemetery), as we have seen in the case of kings Solomon and Athaliah, and sometimes they would bury them in their houses, as is explained in the following verse: "I found the tomb of Sepham, and I found the tomb of Sepham."

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Verse 8

And I ate. As in, and I ate and I finished.

Verse 9

Now they will have to put away their prostitution, for I have set a great boundary around them.

Verse 10

You, son of man, have judged the house of Israel, and they have covered their dwellings. When I showed them my mercy,
I am not guilty of any wrongdoing, I found: They
measured the plan. And they measured it with your hands, which you instruct the contents of the building account.

Verse 11

And if they are ashamed, let them be ashamed and humbled for all that they have done, then inform them of what I am about to do to them: the form of the house. And the
boundary of the building is the same from its front to its back, arranged on its four sides.
:And its nature. The account of its chambers and chambers:
And all its forms. Cherubim and tambourines and elephants and llamas, I found: And all its forms in the
earth. It does not explain.
And they shall keep it. They shall learn the things of the covenant from your mouth, that they may know how to do them unto the end. I have found that the second coming of Ezra was as fitting as the first coming of Joshua, to come with an arm and a miracle, as they had demanded, until it passed away. And this building was fitting for them since when they ascended from the exile for the redemption of the world, but sin caused that their response was not fair, in order not to sin, and they went out under the authority of Cyrus and built for themselves. And some say: In Babylon they fell into paganism.

Verse 12

Verse 13

And these are the measurements of the altar: the lower part of the altar is fourteen cubits long and fourteen cubits wide.
Bamamot: Amma Amma and Tuf. Bama Bat Shesha, who is Amma and Tuf. Bama Bat Shesha, who is Amma and Tuf. Bama Bat Five
And the lap of the cubit. But the foundation that is not measured in the cubit of earth, which is the lap of the tongue of God, his imitation is constant, and it is the foundation, the cubit of earth, and not the cubit and the cubit, which is a cubit of six cubits. And so we have said: In offerings, the foundation, the circumference, and the corners are measured in the cubit of five cubits.
And the lap of the mother. This is the foundation.
And a cubit wide. This is the one that surrounds
And its border to its edge is around the little finger of the one. These are the rays of one little finger from its middle, measured a little finger to every spirit: for it is a cubit upon a cubit.
And this is the back of the altar. And in this cubit was measured the back of the golden altar, a cubit long and a cubit wide, square, as explained in the eruvim and in the menachot (page 27:) More explained according to the calculation, the lap of the cubit in height, the ascent of the cubit and the ascent of the broadness of the entrance of the surrounding cubit, five cubits, but its ascent, which we both ascended, the Lord ascended and entered.
Emma is not a five-year-old mother.
And its border is to its brim. The horns, both in breadth and in height, are five cubits.

Verse 14

And the earth's lap. From the foundation, from the ground of the earth.
:To the bottom help. To the back of the first rectangle
Two cubits. And it was not so in the House of Eternal Life, where we both bring a rectangle of 32 by 32: and its height is one cubit, and here its height is two and its width is one cubit. When he
placed the second rectangle on it, the second rectangle was thirty by thirty, and there was an entrance to it all around, a cubit wide, and it was the foundation. It went up two cubits and went in one cubit, and it was the foundation. The word "Ezra" is a word for a floor, which was filled with pebbles of tar and lime and clay, and he poured it and smoothed it on top, and it was like a kind of floor.

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And from the small embrasure to the large embrasure four cubits. From the roof of the lower rectangle to the roof of the rectangle above it.
Four cubits high:

And the width of the cubit. It is the entrance of the circle, four leaves, and the entrance of the cubit is the circle, and the lower one is called a small one: because its height is only two, and the upper one is four in height.

Verse 15

And the Harel. He is the height of the roof of the altar from the surrounding area and above, and in the house of eternity there was only three: and he and the altar of the four Amin

Verse 16

And the Ariel is twelve in length. The place of battle was twenty-four by twenty-four, and this is: twelve by twelve.

To its four quarters. From its middle it measures twelve for each side, twenty-four by twenty-four, as is explained in the Sacrifices, and likewise we read in the tractate of the measurements of the altar, it was thirty-two by thirty-two, one cubit high and one cubit deep. This is the foundation. It is thirty-three by thirty, five cubits high and one cubit deep. This is the surrounding area. It is twenty-eight by twenty-eight. The place of the pillars is a cubit on this side and a cubit on that side. It is twenty-six by twenty-six. The place where the priests' feet go is a cubit on this side and a cubit on that side. It is twenty-four by twenty-four. The place of the battlements is twenty-four by twenty-four.

Verse 17

And the ezzera is fourteen long. The roof of the altar with the place of the horns and with the place of the priests' feet: 28: on 28 and 14 mentioned here from its middle, measure as is explained on its four quarters.
And the border around it. And our Lords spread it out on the corners.
Half a cubit: From its middle, one measures a cubit upon a cubit.
And he made a lap for her. This is the entrance of the
foundation and its elevation faces east. And the ram that ascends in it was on the south so that the one ascending in it faces east, all the corners were on the right side, and when you give the ram on the south that ascends in it and faces east:

Verse 18

Verse 19

:The Levitical priests. Of the tribe of Levi: of the
seed of Zadok. Since there was a 23 who served first in the temple in the days of Solomon, they were named after him.

Verse 20

:On the four horns of an altar.
Help: The altar roof
And you shall cleanse it from the path of the sand, and you shall bring it into the holy place, so that it may be worthy of atonement for it from this: and below:

Verse 21

In the house of the Lord. In the site of the house of the Lord, in the holy place and in the house of the Lord, where the house is complete, as in (speaking to her), no one was absent from it, and it was the bull of the full ones, as they did in the tabernacle, and that bull was burned and not eaten. And so our rabbis taught in the Menchao: the full ones were sacrificed in the days of Ezra, as they sacrificed in the days of Moses.

Verse 22

The sacrifice of goats: This was not in the tabernacle and in the fullness of the future, so they are according to the word.

Verse 23

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: Disinfects. Purifies.

Verse 24

Verse 25

The innocent will do. For the burnt offering

Verse 26

Verse 27

And I gave a lecture. The language of desire

Chapter 44

Verse 1

Verse 2

It will be closed. Our sages placed this verse in the southern gate that was the gate of the temple. A small opening. So we, in Tractate Medot, had two gates for the great gate, one in the south and one in the north: that in the south no one ever entered it, as is explained by Ezekiel. This gate will be closed: come in it. In the future, come in it.

Verse 3

The president is a president, etc. I give the president permission, he is a president, and there is no way: to sit and eat with the other priests in the chambers: he sat in it. To eat bread in his chamber from the way of the gate hall he will come. When he enters the inner court in order to enter this small gate to eat in it, through the way of the gate hall, the ark on the east, he will enter into the ark and by the way he will return when he returns, he will go out by the same way he entered, and as he says below (46) in the matter of the people of the land coming before the Lord on the appointed days, etc., who commanded the ark to make a kafandriya, since it is a coming to see the face and it must be presented beautifully, it was necessary to say here in the comings of all the days of the year that a kafandriya should not be made, since this coming is not a coming to see the face like that of the pilgrims, and he testified further below in the matter of times.

Many:

I found. The president. 23 He is a president and his importance will be permitted to eat meat and holy bread: at that gate that is opened for him at the time of his eating from the way of the gate hall.
Through the way of the east gate hall he will enter the sanctuary and come to that place: to eat his bread there and from his way he will go out. That it is not proper
for the chapel like other gates and all day except at the time of the president's eating: it will be closed, (SAA)

Verse 4

Verse 5

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Verse 6

Verse 7

A foreigner whose deeds are alien to his Father in heaven and are circumcised in heart
and flesh. A priest whose brother died because of circumcision.

Verse 8

And you shall anoint for yourselves as watchmen in my temples: in your opinion you shall anoint for yourselves in my temples
murderers who are not worthy to be watchmen in my temples.

Verse 9

Verse 10

But if the Levites who have gone far away, etc. But if you do this to the Levites who have gone far away from me (and have become priests) and now have returned to them

And they bore their iniquity. You shall bring more offerings to my altars, to the commands of the gates of the house, to the commands of the commanders of the house: guards and policemen shall be

Verse 11

They will slaughter the offering. Work is a duty for foreigners, slaves, and women.

Verse 12

To hinder sin: Priests to the Gentiles to continue to do so.

Verse 13

Verse 14

Verse 15

And the Levitical priests. Of the tribe of Levi

The sons of Zadok. Since there was a 23rd who served first in the temple in the days of Solomon, they were named after him.

:Be'ot. Kenai's Nar"r"r Balaz

Verse 16

Verse 17

To the gates of the inner court. Before and before the LORD: And no wool
shall come upon them. The blue that was in the coat and in the sash shall not be worn in the LORD's service.

And inside: And in her house.

Verse 18

Paris: Capellas Belaz

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They shall not gird themselves with sweat. We are taught in a baraita that one should not gird themselves in a place where they sweat, neither above their navel nor below their waist, which is a place of sweat. The Torah forbade priests from wearing woolen garments, because wool makes the body sweat and makes the flesh sweat, (3a).

Verse 19

To the outer court. Since he was speaking in the temple before and before and called them the inner court and among them he had to call the outer court the help of Israel, therefore he had to double it twice to say: "On the help of women, he means the place where all Israel enters."

And they shall put them in the holy chambers. As the Lord said (Leviticus 16:23), and he shall take off the linen garments which he wore and lay them there, and they shall not

sanctify the people. And they shall not mix with the common people in their garments, that is, they shall not touch the people in their holy garments, for there are no holy garments that are clean among the holy garments.

Verse 20

Their heads shall not be shaved. To pass the whole gate

And they shall not send. They shall not increase the growth of

hair, as they shall cut it. Like this kusmat, which is arranged at the top of one's head, next to the top of another, so I heard from the name of Rabbi Menachem zt"l, and it is possible that he interpreted the language of the law of a thing equal: not shaving the head or growing hair, but in equal measure. Amoli"r Bel"z

Verse 21

When they came to the inner court. To the temple

Verse 22

But if they are virgins, the high priests will take them, but there are some priests who will take the widow: such as the layman, and this is from a priest. Some priests will take them who are permitted to marry a widow, I found: who is a widow. A widower, except for a divorced woman and a pioneer, even though she is free, is forbidden even to a layman.

Verse 23

Verse 24

Verse 25

Verse 26

And after his purification. After his resurrection from the dead, this is what is said in the Maqam.

Verse 27

And on the day of his arrival, he will first offer his sin offering to the Holy Place to be trained for work. This is his tenth of an ephah. This is explained in the Mishnah that the lay priest is charged with a tenth of an ephah on the day of his training, as is stated (ibid.:6). This is the offering of Aaron and his sons, etc., and as explained in Tractate Minachot.

Verse 28

And the priesthood was their inheritance.

Verse 29

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Prohibition: A sacred language, as well as any forbidden language that is about the sacred.

Verse 30

To settle. As in (Exodus 8:12), he settled throughout all the borders of Egypt.

Verse 31

All carrion and prey, etc. Since they were permitted to eat the sin of fowl, which is carrion and prey, it was necessary to warn them about other carrion and prey, as our Sages interpreted.

Chapter 45

Verse 1

And when you divide the land into inheritances, that you will divide the land into twelve strips, not like the first division, which was for the Rabbi according to his number and for the rest according to his orders, and there were two or three tribes in one strip, now the parts are equal, and the vineyard rows are from the sea to the east, as is explained at the end.
The book:
:A contribution to God. To build in this house.

Verse 2

There will be from this. From this donation, there will be for the purpose of consecrating the Temple Mount five hundred cubits and the permissible: for the houses of the priests as explained at the end of the book.

Verse 3

And from this measure. In the measuring rod with which the square of the Temple Mount was measured, five hundred by five hundred, as it is said in the matter of the height (22:42) in the fourth quarter of the winds, they measured a wall for it all around, five hundred cubits, and ten thousand cubits, and since the verse did not explain the length, twenty-five thousand cubits and the width, what are twenty-five thousand cubits if cubits if I measure them? It was necessary to say that twenty-five measures in the measuring rod with which the square of the Temple Mount was measured: in which five hundred by five hundred of the Temple Mount, these thousands are measured for the offering.

Verse 4

Holy from the land. The book of the Law says that the holy from the land is permissible. It will be for the priests who serve the temple, who offer sacrifices, etc. This holy contribution from the land will be for the priests who serve the temple. The excess over the five hundred of the Temple Mount is twelve thousand two hundred and fifty on the east and opposite them on the west, and the temple in the middle, and four thousand seven hundred and fifty on the north and opposite them on the south.
And they had room for houses. This surplus around the temple
And a sanctuary for a sanctuary. And five hundred by five hundred in the middle shall be consecrated for the purpose of the sanctuary:
Ishiyintiga"ya al-Shayintuaira Belaz

Verse 5

And twenty-five thousand. Reeds long and ten thousand wide, they will raise another strip next to each other on the south side for the needs of the Levites. This is explained at the end of the book, which is on the south, I found, twenty chambers: 'The Levites will have within the perimeter of the Temple to guard the house and to beautify it, and the remaining strips will be used for their needs,'

Verse 6

And the city's property. Within the city's perimeter, the property of its sand settlement shall be five thousand wide, to build houses in which Israel shall give. On the south side of the second, and the length shall be according to the measure of the two strips, the whole offering shall be twenty-five by twenty-five thousand, in comparison with the holy offering. That is, according to the measure of the length of the strips of the holy offering, it shall be for all the house of Israel. That third strip shall be a settlement for foreigners.

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Verse 7

And to the president on this side and on that for the holy offering and for the possession of the city. At the end of the section, he divides the Land of Israel from east to west into thirteen strips, twelve in number, according to the number of the tribes, each twenty-five thousand cubits wide and long, according to the length of the entire Land of Israel, and one strip for the offering, extending from the eastern border to the western border and twenty-five thousand cubits wide, like the rest of each part. And from that strip he gives in the middle of it three strips, which are mentioned above, which are twenty-five thousand by twenty-five thousand, and the excess: on them to the east to the end of the border of the land, and also to the west, it shall be for the president on this side and on that side, east and west, facing the holy offering and facing the possession of the city. Against the entire width of the three separate strips: for the holy offering of the strip of the priests and Levites and the possession of the city: from the west sea. From the west, the holy offering and
the city to the west of the border
And from the east, the contribution to the Straits, from the east, compared to one of the parts of the tribes, which are explained at the end of the book, which are from the sea border of the Land of Israel to the border of the east.

Verse 8

The land will be his estate. The Lord will be great for his storehouse.
And not Yona. The tongue of the wicked, who rob their inheritance.

Verse 9

"Raise up your exiles. Drive out those who are driving my people out of their inheritance."

Verse 10

:And what did you learn?
And daughter: You learned the lesson.

Verse 11

The Ipha and the Bat. The tongue of the material of the material and the furnace of the Moy"i"i"z
One measure. The language of the number as well as the content of the bricks shall be given (Exodus 5:18). One measure is one tenth of the dry material, which is thirty sain, and this is one tenth of the wet material to carry. As in taking and so on, the tenth of the material to carry will be the daughter and so on:
a tenth of the dry material

The amount of the calculation of the daughter and the amount of the material will be according to the size of the material, I found, if they add to the material, they will add to the daughter, if they subtract it from it, they will subtract it from it, which will be directed from its tenth:

Verse 12

And the shekel is twenty gerahs. Twenty mina.
Twenty shekels, five and twenty shekels, ten and fifteen shekels. Sixty shekels will be your portion. According to the Tzun "9" Balazs and Menachem combined the language of the minyan and here there are two hundred and forty. Move from here it was a double holy portion and added to it in the days of Ezekiel, two hundred and forty. And when the scripture divided it into three and did not simply write sixty shekels, you will have the portion. It was commanded to make from it the weight of a third and the weight of a fourth and the weight of a portion of a shalal that was at the beginning, and so on. Three shekels of menia, a selain of menia, a selain of menia, a selain of menia, and five shekels of menia, quarters of menia, five shekels: all the menia, a shekel of menia, and a selain of menia, a large kodesh, shall be for it.

Verse 13

Sixth of an ephah of the wheat material. For one-sixth of the decrease will not be reduced from this, and this is what they said: "Evil eye, one-sixth: and you shall divide one-sixth of the
ephah for the contribution of the barley material."

Verse 14

And the law of oil: for tithing.

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The daughter of the oil, etc. The daughter, which is the measure of the oil, is the tenth of the daughter, it shall be from the furnace. I found the tenth that the daughter is from the furnace, how (the tenth of the daughter from the furnace, a tenth of the daughter on the furnace is a ditz from the zorsh of Belaz. This box is used for itself and for others, such as the work of the holy things and the work of the sons of Merari, 3:1)

The ten houses. You will have the material, and then it is possible to take one house from them for the tithe, because the ten houses are material. Since the material is ten houses, you will have ten houses, and so Jonathan translated one from: Esra, the house of Korah, Ari, Esra, the house of Korah.

Verse 15

One of the sheep. Special among our sheep, and so Moses said, "Selected from the selection of the Luminary of Balazs."
From the two hundredths of the drink of Israel. Our sages taught regarding those who are permitted from the permissible two hundredths that remain in a vat into which wine from the foreskin or from the vineyard fell, from here to the foreskin and from the vineyard in Telin.
In hundreds:
From the drink of Israel. It is permissible for Israel to have all their sacrifices be a drink that is appropriate for Israel. The main point: The meal is named after the drink, meaning that eating with drinking will be permissible for Israel.

Verse 16

"To this contribution. The above shall be known to all the peoples of the earth."

Verse 17

And about the president. I say that this president speaks in the name of the High Priest, and so does every president in the matter, and I heard: From the name of Rabbi Menachem, who speaks in the name of the king.

Verse 18

Thus said the Lord God, on the first day of the month, you shall take a bullock without blemish. It is the bullock of the blemish: which is said at the beginning of the matter, and teaches here that the blemish will be on the first of Nisan.
:And you sinned. And you were cleansed.

Verse 19

Verse 20

And so you shall do on the seventh day of the month. It should be said, and so you shall do every seventh day, and so it says above, that seven days they shall make atonement for the altar, and our rabbis thus set it apart with offerings, and so you shall do with a bull that is not eaten in the seven tribes that innovated a thing and instructed in their scriptures that milk is permitted, and they made seven tribes that are the majority: according to them they bring the bull of the herd,
a thing from a man who erred and was deceived, etc. This is a castrated reading, and you shall make atonement for the house from a man who erred and was deceived, after the seven days of the feasts, that the altar may be consecrated, they shall bring their sins and guilt and make atonement, at the time when Israel atones for the house:

Verse 21

Weeks of Days: In the name from which one begins counting seven weeks, I found: Matzot shall be eaten. Matzot shall be eaten on the holiday

Verse 22

And the chief priest did that day, etc. Our rabbis said that they sought to shelve the Book of Ezekiel, whose words contradicted the words of the Torah. However, remember well Hananiah son of Hezekiah son of Gerun, who sat in the palace and taught, and in our sins, what he taught about the sacrifices to God was lost from him. A bull on the fourteenth of Nisan, why? And I say, is it possible that on the fourteenth of Nisan of the first Passover, on which the temple was dedicated, this bull came in place of the calf from the son of a cow that Aaron sacrificed on the eighth of the month of the full moon? And he says that if they did not sacrifice on the eighth of the month of the full moon, they should sacrifice it on the fourteenth of Nisan so that he may be initiated into work before the nineteenth, since he is responsible for the sacrifices and the festival offering: "As it is said above, and upon the chief priest shall be the burnt offerings, the grain offering, and the drink offering on the feasts, etc.

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Verse 23

Seven bulls and seven rams without blemish for a day. And the Torah said, "Two bulls and one ram, I cannot cite this reading except seven bulls and seven rams for the seven days, a bull for a day and a ram for a day." And it came to teach that the bulls do not hinder each other, nor do the rams hinder each other. And so we have said in the offerings, but they did not bring evidence from this reading except from the reading that is said below (Mosiah 10:10), "And on the new day, a bull without blemish, and six lambs, and a ram." Perhaps this also came to teach the same thing, and the interpretation is seven bulls and seven rams for a day, a simple statement: "Every day, seven bulls are offered."
:For seven days
And a goat for a sin offering for the day. The hair of the feet

Verse 24

And where is the offering of the bull? Where is the offering of the peace offerings for the bull? I do not know what it is, for the Torah says: Three tenths of an ephah of flour to bring out a tenth of a sa'ah, which is three sa'ahs. And where is it: for the bull? Teach me that if he does not find so much sifted semolina, he should bring a tenth of a sa'ah and an ephah for the ram. This is also flour to bring out two tenths of sifted semolina, all the need, as we said in the second chapter of the bread, two tenths of a sa'ah, three sa'ahs, a hin to the ephah. I did not know why, and it should be said not that he should offer the entire hin, but that there were two tenths of a hin: and he should offer oil according to the semolina according to the law of the sacrifice for the bull according to its law and for the ram according to its law according to the law of the hin.

Chapter 46

Verse 1

The gate of the inner courtyard facing east, etc. Our rabbis taught in Tractate Medot that there were two gates for the gate of the temple, one on the south and one on the north, on which the Kabbalah explains (above, 44): No one shall enter through it, and it shall be closed.

Verse 2

Through the hall of the gate outside. As it is said to Ma'al and Ilamio to the outer courtyard through the hall of the gate of Ezra, that is, he will enter through the eastern gate that serves as an entrance and exit and come to that
:The bedbug
And he stood on the mezuzah of the gate. That small gate is the one that searched for its offering and its offerings. The offering of the

And he stood on the doorpost of the gate. The inner gate is the one that is well, the one that is searched, as the Lord said: The closeness of a man is close, and he does not stand on his back.
:And it won't close until tonight. Why won't it close?

Verse 3

And they bowed down with the earth. All day long, and all the next day, and in the evening they closed it.

Verse 4

On the Sabbath day, six sheep. I didn't know why, because the Torah said two sheep (Numbers 28).
And on the Sabbath day, meaning Sabbath in Genesis, and meaning a good day, and I say, this Sabbath is not Sabbath in Genesis.
But 19, who carried seven lambs and two rams, and came and taught you that they do not hinder each other, and if he does not find seven, he should bring six, and if he does not find two rams, he should bring one, as the sages required in this matter.
:New head

Verse 5

The gift of his hand: taught that the gifts do not hinder each other

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Verse 6

And on the new moon day, a bull from a bull without blemish. This is the reading our rabbis required in bull offerings. What did we learn according to the Torah (ibid.)? And at the beginning of your months, bulls from two bulls from a number. If he cannot find two, he shall bring one: For this we say, one bull and six sheep. What did we learn
according to the Torah, seven from a number. If he cannot find seven, he shall bring six. For this we say, six sheep. And even one, you shall learn to say, and for the sheep, as much as his hand can reach,
I found:

Verse 7

Verse 8

And when the President comes, on the first day of the month and on the Sabbath, when Israel is not commanded to bow down to the sight, and he comes:
He will enter through the gate hall and go out through it. He will go out through the same gate itself and it is not commanded to do the Kapandriya service, but on the occasions when it is said (Deuteronomy 16) all your remembrance will see that it is necessary to do it: Kapandriya was like the rest of the people, as it was written among them, when they came in, they would come in and when they went out, they would go out.

Verse 9

And when the people of the land came, etc., through the northern gate, etc., because they were present, etc., he came out. It is commanded for them to be seen. :Inside the help beautiful beautiful

Verse 10

And the president. He too, when he entered to help the people in the southern hall, bowed down, he too was commanded.
He must make the helper Kapandaria and enter through the North Gate and go out through the South Gate with the rest of the people of the land and enter and go out before them through the other gate and this is among them. When they come in, the president will come in and when they go out, they will all go out with the rest of the people. He will not enter through the East Gate as he came on the New Moon and on the Sabbath. In the beginning: the eastern gate was not present, there was no gate in the west.

Verse 11

Verse 12

And if the president makes a donation, within the six days of the event:
And he opened the gate for him, etc. He did not enter the temple, but stood there, and the priests offered his burnt offering and his peace offerings, and he bowed down, and he went out, as it is said, as he did on the Sabbath day, and what is said on the Sabbath day (here): "And he stood on the doorpost of the gate, and the priests offered his burnt offering," etc.
after he went out. And there is no "Om" here, and the "Shÿ" shall not be closed until evening, as it is said on the Sabbath day, which is on the Sabbath day, he says, "And they bowed down with the earth." The opening of that gate, therefore, is left open, but on the Sabbath day, there is no way for them to come and bow down. Each one is busy with his work, therefore, and he closed the gate after he went out.

Verse 13

And a lamb of one year old: a perpetual burnt offering.

Verse 14

Sixth of an ephah. Jerusalemite, which is a fifth of a desert offering, and two tenths, one for the daily offering and one for the sheaves, and even though the sheaves are close to half,
he brings a whole tenth in the morning: and he cuts it off as we have said in the sheaves, to crush the semolina. Elpar"Yisir Bil"Z 31 Im"Lir Bil"Z to crush the semolina to grind and to grind the sheaves with it, a tongue of a fragment
like (Amos 6:11) and he struck the great house with fragments: and a second tongue if it was thick or crushed

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Verse 15

Verse 16

Verse 17

The Year of the Sparrow: The Year of the Jubilee

: And Saturday. As in and returned.

But his inheritance shall be his sons'. But his inheritance shall be his sons', and it shall not be given to another in perpetuity.

Verse 18

Verse 19

And bring me into the entrance. Through the aqueduct at the corner of the house of the exchange, which they enter into the twenty-fourth air between the chambers on the north and the chambers of the temple,

which are on the shoulder of the gate. The northern gate, the shoulder of the gate which is from the gate to the west.

The corners face north. They have openings along the outer courtyard to the north and they had openings for air.

The twentieth:

At the end of the chambers to the west:

Verse 20

: To not take out. Like taking out, holy things are invalidated when taken out.

To sanctify the people. May the Lord not mix with the people.

Verse 21

Profession: English in English.

Verse 22

Keturahs. We read in Tractate Medot that there are no Keturahs, but that they are not sources, and there is an interpretation of what

They were used:

:From the planing yard. In the corner of the planing yard

Verse 23

And a column around them. A row of stone walls protruding from the wall near the ground, with holes in them: a place for pouring pots and a space under the column to draw light from below it and the pots from above: and the cooking is made of. The space under the pouring of the pots is made of

Verse 24

The people's sacrifice. The breast and thigh of the whole lambs that are not rejected when they go out to help Israel, like

The sinner and the guilty:

Chapter 47

Verse 1

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And he sat me down. Into the inner court to the
entrance of the house. And the water descends from under the right shoulder of the house, flows from under the threshold which is in the middle of the east, and runs diagonally to the right, and comes out of a niche on the south of the altar, and goes out outside the city in the synagogue of Yoma, the second day, Rabbi Pinchas said on behalf of Rav Huna Zipporah, from the spring that comes out of the Holy of Holies, at first it resembles the horns of rocks. When it reached the entrance of the sanctuary, it became like a thread of two. When it reached the entrance of the hall, it became like a thread of a thread. When it reached the entrance of the niche, it became like a small jug.

Verse 2

And he brought me out from the inner court into the outer court by the north gate.
Visibani: Around the inner wall, inside the outer one.
: To a gate. The outer one facing east: Water pours
out. In the Bayon, the width of the mouth is as wide as the width of the mouth. Thus our sages interpreted it as above.

Verse 3

And he measured a thousand cubits. Except for the wall, and all those thousand cubits, the stream did not grow to be deep, but to zero: these are the ankles that are called Kabyleish in Belaz.

Verse 4

And he measured a thousand. And they made it deep to the knees, and another thousand, and made it deep to the waist, from this point onward, a river that could not be crossed from here, that it was forbidden to enter the water from the waist and above, lest the waters wash him away. When he came to the water of the waist, he went out on the bank of the river, and he measured another thousand before him, a river that could not be crossed, and his feet stood on dry land, as it is written, "And I sat down on the bank of the river," meaning by the bank of the river where it was.
:standing

Verse 5

:Grow. Like the water that
has grown. Noairin"t Bil"z Water that should be sailed in and not crossed on foot so that it will not be washed away, :Swim a boat like (Isaiah 25:11) when the deep is opened to swim.

Verse 6

You showed me a human being. How strong this stream is.

Verse 7

When I returned, behold, at the bank of the stream, etc. While he was leading me and returning me, a tree grew on the bank of the stream: very many on this side and on that side, a tree of A'abirat Bil'az.

Verse 8

To the Galilee. To the ancient Amrika, Balazs.
Our Mizrahi rabbis explained in the Tosefta of Sukkah: Where do they go to the Sea of Tiberias, and to the Sea of Sodom and the Great Sea to drain their salty waters and to the facility: and they descended upon the plain. This is the Sea of
Tiberias.
And they came to the sea. This is the sea of Sodom.
To the sea that finds. This is the sea of Okinus, which he finds from the settlement to surround the world and was healed. The waters are salty and the Midrash Agada calls them found by name twice
:Let them go out

Verse 9

To all that comes there are streams. This stream, which divides into several streams, sweetens the waters that mix within them: and the fish that swim in them are alive and sweet.

Verse 10

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And there shall be fish standing on it, etc. for the forbidden. For the fishing net: "There
shall be fish of every kind." The meaning of the word "fish" is not derived from the Hebrew word "fish".
The word for most species is (Exodus 7:18) and the fish, which is explained in (Isaiah 55:1) all
I sighed and replied:

Verse 11

: At its going out. Of a sea, as in (Job 8:11) a marshless river, etc., is like a river flowing over a marsh, and its banks. As in (2 Kings 3:16) this river made banks, the banks are the banks around it, and the banks are the depressions in which the water is collected.

And they will not heal. On the contrary, why did they give salt to the sweet?
And they will not heal. This is a parasite and a superfluous disease.

Verse 12

"It will ripen in its months. Every month its fruits will ripen for medicine." Our
rabbis, may God bless them, interpreted it as "to allow the mute to speak and the barren to speak, and it means "medicine," as in Jeremiah 10:10. "And they will heal the brokenness of my people with ease, and so will his companion Menahem."

Verse 13

The law of the land is like this: a boundary, and so on (above 25): and I will give you as a spoil to the nations, as a spoil to the nations: and there is still a tongue to be solved.
Joseph: Ropes. Joseph will take two portions, one for Manasseh and one for Ephraim.

Verse 14

Each one according to his brother. Not as before, each one according to his subordinates, but now all the tribes are united and like a kind of vineyard row, each part and part from the eastern border to the ocean sea to the west, as is explained in the matter.
And there are no two tribes in one strip:

Verse 15

And this is the border of the land. The Egyptian territories of the Land of Israel
:Towards the north. North wind:From the great
sea. Which is the western boundary
The road to Khatlon. It goes east to Khatlon and to Zadda and to Hamath and Beratha, and all these towns are considered to be in the northern strait.

Verse 16

Middle School Yard: Egbai Pool.
Asher: to the border of Horen. The border of Damascus in the east, near the

Verse 17

And the border was from the sea to the court of Enon. And the border was northward from the sea to the court of Enon, the border of Damascus. Which is on the border of Damascus, which is the court of Enan, in a northeasterly direction, as is explained in the boundaries written by the Lord (Numbers 34:10), and its results were the court of Enan, etc., and you will desire the border east of the court of Enan, etc., the border of Damascus in a northeasterly direction at the court of Enan, as is said above, the court of Enan and the border of Damascus. And the border of Hamath in a northwesterly direction, as is said (ibid.), This shall be your northern border from the Great Sea, you shall mark out for yourselves the mountain of the mountain, you shall mark out to come to Hamath, and from there its side, and its north side, and the border of Hamath. That is, the entire northern strait
explained in the Torah, and the border of Hamath, which is also in the northern strait, as is said (ibid.), and this shall be your northern border from the Great Sea, you shall mark out for yourselves the mountain of the mountain, you shall mark out to come to Hamath, and the results of the border, its side, are its side, as is said here: the road to Khatlon, to come to its side, and the north side. And behold, the north side is yours.

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Verse 18

And between Gilead and between Israel. An eastern strait of the land of Canaan and there is no Transjordan within Egypt, but only the land of Canaan alone. And in the borders of the provinces in the Torah, there is no Transjordan within them. And so is the interpretation of this Bible. And an eastern strait to the land of Canaan, which is between Horen and Damascus, which stand to it in a northeasterly direction, as is said above in the matter. And between Gilead and the Land of Israel, which is beyond the Jordan, east of the Jordan, from the border on the ancient sea, measure. The Jordan is an eastern strait of it, from
the border of the northern direction, which is the court of Einan, which is explained above, to the ancient sea, which is the Dead Sea, which is in a southeasterly direction, measure the length of the eastern strait, and even in the Torah it is explained in this way in the border of the east, and its results were: the Dead Sea in a southeasterly direction: and the east side. That is, and behold, you are east side.

Verse 19

From Jericho, which is the city of palm trees, and from Meribath Kadesh,
which is the Desert of Zin.
The inheritance to the Great Sea. From there the border goes to the Nile of Egypt which falls into the Great Sea in a southwesterly direction. And Moses also gave the border of the Negev from the Desert of Zin by Edom and counted it and it goes as far as Azmon, the Nile of Egypt, and its results were the sea and the inheritance, which is said here as for the inheritance, and I found it translated by Ihsana, and if not, the meaning is below, and I saw the inheritance of Egypt which is above and the tradition is above: I would have said in the sense that it is a confusion, and Jonathan did not translate it that way, because if the readers are mistaken.

Verse 20

: Sea edge. And a western strait

The Great Sea from the border to the entrance of Hamath. From the southern part of the said valley, which is a stream: Egypt

Until the mountain is present at the coming of Hamath. Until the mountain is present at the coming of Hamath, because Hamath is in the northwest at the mountain, as it is written: From the great sea, you will see a mountain: The mountain from the mountain, you will see a mountain, I found Hamath.

Verse 21

Verse 22

Verse 23

A foreigner: a foreigner with him. A convert in exile within the same tribe.

Chapter 48

Verse 1

And these are the names of the tribes. The order of the parts that they shall divide among themselves, each one a place.
From the north end. Dan will take a northern strait from the courtyard of Einan in the eastern sector, which is to the border of Damascus (in the northwestern sector, SAA)
And it had the east side of the sea. That is, from the east side to the sea, one Dan, the length was interpreted, not the width. In the Baraita of the Book of the Listeners, what does Talmud Yehuda 1 Dan 1 teach that Israel was to take a length from east to west, a width of twenty-five thousand cubits, which is seventy-five miles, and from where did they learn this lesson from the contribution, which is one of these parts, as explained in the matter, I found that it is written that way, and the length is one of the parts, and it is twenty-five thousand cubits wide, and the length from the sea to the east side is twenty-five thousand cubits, which is one thousand cubits, and the length from the sea to the east side is six cubits, and all thousand cubits are miles, as we measure in Tractate Yoma, with the ten Sukkots from Jerusalem to Jerusalem and to Zuk.

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The word "Ulin" is seventy-five thousand, and this is what Rabbi Elazar established in the Piyyat (by removing the words "K" in al-
The second day of Sukkot (for I will take a time to divide my land) as the row of the vineyard with its borders in length from the east to its ends, to the ocean sea, with its borders seventy-five miles wide (23 seventy-five miles) and the strips between the strips of the tribes and the strips of the sanctuary will amount to nine hundred and fifty miles, and by counting ten furlongs on ten furlongs of the land of the Lord, the miles will be sixteen hundred for the amount of the clear one that said four miles is a furlong, and perhaps the miles of the calculation of the strips are large, four of them do not fit into a furlong, and indeed it comes to counting two miles for half (and a half) in a furlong, they will amount to twenty-four hundred furlongs per thousand miles, and by counting the miles of a strip, there are no furlongs but nine hundred and fifty miles, still the number twenty-five miles is missing, not because the number of miles of the strips of the Lord is four hundred furlongs, and by counting Rabbi Eliezer learned the length of the lines to the ocean sea, which is at the end The world and the Bible testify to the vast area west to the sea, which is in front of it a vast ocean of water:

Verse 2

And by the border of Dan. And by the border of Dan on the south side.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

The contribution will be, etc. And how is it possible that Jerusalem will be in its place? And was not Jerusalem in the northern strait of Judah, which he took south of the land of Canaan, and here it is in the middle of the tribes? This division is not similar to the division of Joshua, which is like the vineyard, and all the parts are equal and divided. Joshua had a large portion for the tribe of Judah, and even though (its portion was) greater than it, until Simeon took it in his lot, as it is written (Joshua 19:9): "From the territory of the children of Judah, the inheritance of the children of Simeon." Therefore, the width of the portion that Judah took in the days of Joshua is now sufficient for the remaining five tribes to take a share in it, since the length is very great from the east to the ocean, and Jerusalem in its place.
And the temple was within it. As one interprets and walks.

Verse 9

The offering that you shall offer to the Lord. From this portion that was set apart for Judah on the south, extending from the east to the sea and twenty-five thousand cubits wide, there shall be an offering to the Lord for the sanctuary and a place for houses for the priests, ten thousand cubits long from north to south. Twenty-five thousand cubits from east to west and wide:

Verse 10

And these shall be the holy offering for the priests. And these shall be ten thousand wide and twenty thousand long: for the priests on the north within the bands of the great offering by the south of Judah: on the north
twenty five thousand. That is the length from east to west.
"And a sea ten thousand broad. From the west ten thousand broad from the north to the south."

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Ten thousand from north to south And the east wind: and the west wind: and the length: and the west wind: and the east wind: and the length: and the west wind: and the length

And the sanctuary of the Lord shall be within it. It is the mount of the house of the Lord, a hundred cubits upon the Lord, a hundred cubits shall be in the midst of this strip, and all its borders for the priests, twelve thousand two hundred and fifty on the east side and on the west side, and in breadth four thousand seven hundred and fifty on the north side and on the south, as is said above: In the matter of the measure of the sanctuary, the Lord shall be two hundred and two hundred square.

Verse 11

This holy portion shall be for the priests.

Verse 12

Terumiah. Terumah is a special offering, and they had this strip, a special offering from the land, from the great offering that was made from the land, a length from the ocean to the eastern border, twenty-five thousand in width, as it is said above, from it they shall set apart this strip in the middle of its length: for the priests and for the temple, a holy of holies. All the great offering is holy for the priests and for the Levites and for the president and for the city's property and for the city's workers, as it is explained and explained, and this twenty-five thousand in length and ten thousand in width on the north: the special offering from it for the priests and for the temple shall be holy of holies: to the border of the Levites. In the strips of the Levites

Verse 13

And the Levites were over against the border of the priests. In the portions of the priests according to the measure of the priests, over against all their length: all their length. All the portions were twenty-five thousand in length.

Verse 14

And he shall not bet. And he shall not exchange them for another land.

Verse 15

And the remaining five thousand in width. The strips of the great offering, which were twenty-five thousand wide and one long, from the east to the west, and from the north, he returned and offered two strips in the middle, twenty-five thousand long and twenty-one wide, and still five thousand remaining in width: those five thousand in width shall be for the city, the dwelling place of the city, over the length of twenty-five thousand of the offering of the Levites, which is a day. And it is not holy as the offering of that strip of the priests and the Levites, which is a day with them, and they shall be for the city, for the dwelling place of Israel, and for the suburbs around the city.

:Inside. In the middle of that strip

Verse 16

And these are its dimensions. Of the city, the north side, etc., a square of four thousand and five hundred cubits by four thousand and five hundred cubits, remaining five hundred in width. They shall have for themselves a portion of two hundred and fifty to the north, two hundred and fifty cubits to the south, as it is said in the middle below, and likewise to the east and west, five thousand by five thousand. In the middle of the strip, all the space is filled in, and in the length of this third strip, ten thousand to the east and twenty thousand to the west. He interprets and says, and the remainder is ten thousand in length to the front and twenty thousand to the west. Remained

Compared to the endowment donation:

Verse 17

And there was a plot for the city. All the plots of the city in the Bible were vacant places, neither houses nor fields.

Verse 18

And there was its grain. For bread for the workers of the city are the Gibeonites who are given as woodcutters and water carriers: Yes, I heard from the name of Rabbi Menachem zt"l for the workers of the city. Isharb"n"t Bil"z

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Verse 19

They will serve him from all the tribes of Israel. We have given them this portion in the land.

Verse 20

The entire offering. The consecrated offering from the great offering: twenty-five thousand canes by twenty-five thousand canes.

Fourth: A quadrangle to the offering of the holy things to the priests and the Levites
And to the city mansion. The mansion of Porphyry in Balazs.

Verse 21

And the remainder to the president, etc. And the remainder to the length of the great offering
:From here and from there. To the east and west of the Holy Offering and to the city estate
To the east of twenty-five thousand. On the width of twenty-five thousand, a portion to the eastern border of Israel: and on the west, on the side
of the city. And also on the west, on the three strips of the priests and Levites, the city's possession: in the width of twenty-five thousand.

:On the border of the sea. As in up to the border of the sea, up to the ocean
:Compared to parts. Against the length of the parts of the tribes
To the President: There will be
And it was the holy offering. It was the priests' loins: and the sanctuary of
the house was within it. All in the midst of the prince's possession.

Verse 22

And from the possession of the Levites and from the possession of the city. He also shall be within which the prince shall have
Between the border of Judah and the border of Benjamin. The entire width of the strip between these two tribes, Judah on the north and Benjamin on the south, will be for the prince, and it is the strip that was donated first: twenty-five thousand wide in length according to the divisions of the tribes.

Verse 23

The rest of the tribes will cast their lot in the south of that strip: Benjamin in it, and Simeon in it, and Issachar in it, and Zebulun in it, and Gad in it. Gad is located in the southern part of the Land of Israel.

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

And on the border of Gad. Its southern strait runs
from Meribah Kadesh to Tamar, a land. From Jericho, the city of palm trees, on the east side, and comes westward to Meribah Kadesh, and comes and goes as far as the Brook of Egypt, which flows into the Great Sea, on the southwest side.

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Verse 29

Verse 30

The results of the city. Its gates are on the right side of its
walls. He measured the measure, five hundred and four thousand cubits.

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Around eighteen thousand. The circumference of the city is eighteen thousand cubits. This is how the calculation of its square comes out.
And the name of the city from the day of the Lord is its name. And shema Dekarta, which is interpreted from the day of the Lord's righteousness, the
presence of the Lord, Teman, that is, it will not be called any other name but the first name it had from the day Abraham tied Isaac his son, a name that
he called Jerahmeel, and it was called Shalem, the mountains of Jerusalem, and there is still to be solved, and the name of the city will be: in the future
from the day it was built and henceforth it will be called the name of the Lord, the name of the Lord, from the Book of Ezekiel